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PROGRESSIVE ESSAYS
ON POPULAR TOPICS
OF THE AGE.

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ABRAHAM LINCOLN.

PROGRESSIVE ESSAYS,

ON

POPULAR

TOPICS OF OUR AGE.

BY



PROF. H. M. COTTINGER, A. M.

Author of "Method of Teaching in High Schools in Switzerland,"
"Mediæval Plays of Jacob Reuff," "Elements of Universal
History," "Rosa the Educating Mother," etc.



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THIS VOLUME
"PROGRESSIVE ESSAYS ON POPULAR TOP-
ICS OF OUR AGE"

IS RESPECTFULLY DEDICATED TO

R. B. WESTBROOK,

PRESIDENT OF AMERICAN SECULAR UNION

BY

THE AUTHOR.

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PREFACE.



HE who expects that the contents of this volume follow the old ground of ideas in which authors usually move is mistaken; even the title of the book, "Progressive Essays" tells him what its tenor is. It is conceived and written in a progressive spirit. If our predecessors had not improved the literary heritage they received from their ancestors; where should we stand now-a-days? On the ground of the Middle Ages. Which are the principal features of our Age? The spirit of reform and improvement in every sphere of human activity, chiefly in public education, politics and religion. Says Percy Douglas (North American Review, June, 1889): "Destruction and Revision are the two most potent weapons of Progress. By destroying what is useless, and by revising what is capable of improvement, we clear the way for the newer thought of our own age, which is capable of adding to and enriching the heritage of the past."

But the orthodox Christians object: "You wound our religious feelings." It is always the same old tune by which they accuse their opponents. But did they not hurt the feelings of the friends of progress, since thousands of years, while they turned them out of their

comfortable positions, tore them from their wives and children, confined them to prisons, tormented them, put them on the stake and burnt them alive? They say: "Three times one is one;" observation and experience affirm: "Three times one are three." Am I not right to follow reason rather than blind faith? Christians are like children who don't like to lay down their swaddling clothes, that they have cherished from their ancestors: they never wear out the shoes of their babyhood. I don't interfere with their religious views; I don't blame them for clinging to them; I wish to be permitted only to confess my honest conviction. The religious feelings of a dearly beloved mother; the loss of a lucrative position, and the ties of a native country could not hinder me from throwing off the shackles of a superstitious Church. I am past eighty-six years of age; how much longer can I live? My hand is too stiff to be bent yet by suggestions of convenience. As I stand at the verge of my grave, it does not pay to become a hypocrite or renegade.

This is probably the last work I am publishing, because I am a very old man; may my friends and patrons receive it with benevolence, and my opponents cover it with the wings of Christian charity! May they also be indulgent, if they find in it many mistakes against the genuine idiom of the English language. I was fifty years old, when I learned English. A lady who revised a great deal of my M. S., said to me, she would like to remodel the whole book, if she had time for that.

Some of the essays appeared before this, especially in German periodicals, from which I translated them into the English.

Concerning the likenesses which adorn the book, I

put Abraham Lincoln at the head of the Presidents of the United States, because, in my opinion, he deserves this place in the temple of Honor of our Nation, being second only to George Washington. I left out Washington, the Father of the Republic, for the reason that his likeness is represented already in my book, "Elements of Universal History for Republics." The essays on Public Schools are headed by the engraving of Benjamin Franklin who was a self educated scholar, and a sincere friend of public schools. The lamented President Garfield decorates the Section on Religion as a warning example against religious fanaticism, a sacrifice to which he fell.

In conclusion I offer hundred thanks to the kind revisors of my MSS., namely: to Mrs. Washburn (lately Miss Jessica Thomson, teacher of Normal School); to Misses Clara F. Bennett and Fannie M. Estabrook, teachers of Normal School; to Misses Belle and Mary Bird, and Miss Magdalene Schilling, Public Teachers in San Jose; to Miss Agnes Barry, Public Librarian; to E. A. Clark, M. D., in San Jose.

• THE AUTHOR.

San Jose, California, 1889.



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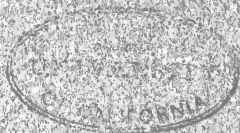
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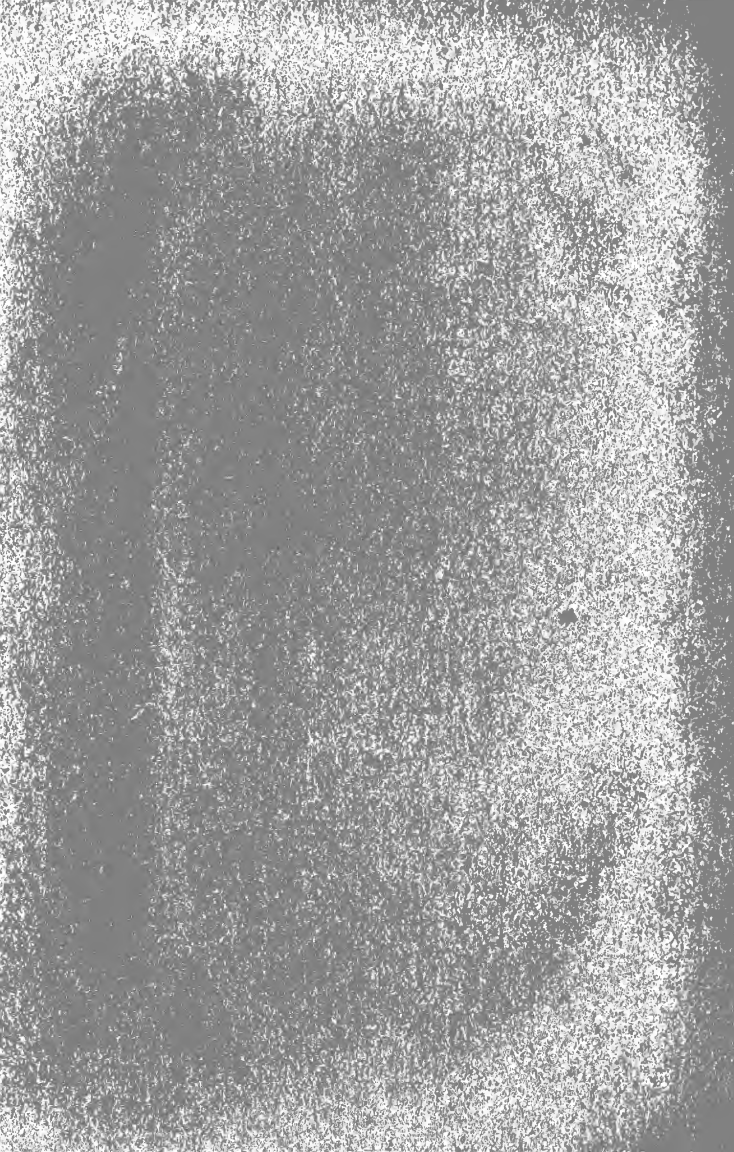




BENJ. FRANKLIN.

SECTION FIRST.

ON PUBLIC EDUCATION.



WHICH BRANCHES OF INSTRUCTION SHOULD BE TAUGHT IN OUR PUBLIC SCHOOLS.

MOMENT OF PUBLIC SCHOOLS.

In order to perform the work of national education, we want public schools that are founded and paid by the people, institutes that should be well endowed, well frequented, and well superintended. For this purpose, teachers, also, are necessary, who should be well instructed, well paid, and, according to their performance, honored. After the inhabitants of a State have provided their physical necessities and satisfied their material wants, it is their most important business, their most sacred duty, to elevate the growing generation, at least to their own level of culture. It is to us a matter of importance to bequeath to our descendants lands, horses, and workshops, railroads, mills and telegraphs; but it is still more important to leave behind us, WELL EDUCATED CHILDREN, for they are the seed of material prosperity. The best use a State can make of its wealth, is to spend it for educational purposes.

EDUCATION SHOULD BE PROGRESSIVE.

The perfection of the human race increases in every age. The four leading nations of civilization, the English, French, Germans, and North Americans, have, during hundred years, evidently at least doubled the rate of mental progress. In the United States, wealth is constantly and rapidly increasing; more rapidly than is the number of inhabitants. In this way, not only the pedagogic perfection of the human race is bettered in every age, but the power of the State to afford to everybody a better opportunity for better education, also increases in constant progression. Therefore, the now adult generation is apt and is obliged to receive

a better education than their fathers, and to leave behind to their children a more favorable chance to acquire it.

THE PRESENT GENERATION OUGHT TO EDUCATE THE
NEXT.

Every talented child of our century is, at the foot of the scale of knowledge, exactly so born, as the child of the first pair of men, with the same physical and mental nakedness, though a descendant from the most cultivated race—with six thousand or six hundred thousand years behind it:—it can begin with nothing but itself. Still, the connection of the human race is so close that this child, with the help of the present generation, in a short series of years, will learn much, if not all, which human kind has learned in its long history, and then will educate, to the same height, the new offspring, which will, in its turn, excel its educator. True, they say that we are an educated people, and especially the American will make us believe that his State is the most perfect on earth. Well, compared with most nations of the world, the result may be favorable to us; but compared with the ideal which the State should realize through the education of its citizens, ours also has not yet attained the highest standard of excellence.

BRANCHES OF LEARNING.

The old method to cram the memory with much unconceived stuff of science, to educate the young man for the church and heaven, to teach principally the dead languages, is waning; on the contrary, they try to enlighten the intellect by the mathematics; they acknowledge the native language to be the most important, and, in general, instruct the youth in such sciences and abilities which enable it for common life, and outfit it to be useful, by and by to itself, to their country and to mankind. The natural sciences too, are therefore introduced into the higher institutions, and, in fact, even into the common schools. In order to bring about the public education of children, we want two classes of schools: common and higher schools; permit me to say some

words on both of them. The common schools are designed to take the children, at the proper age, from their mothers, in order to impart to them the most necessary intellectual, moral, and physical development, and to endow them with so much useful learning as they can take hold of. I said, "at the proper age." But experience teaches that some mothers, in some States, bring even children who are four years old to school, only that (as they say) "they may be out of their way, and, in the meantime, learn to sit still." The school law of States that permits them to commit this folly is to be condemned. The three most important means of education are reading, writing and ciphering. In most States, geography, history of the United States, and English grammar, are added to these branches. In some, the general Constitution of the United States, and that of their own State is also taught, for it is convenient for the citizen of a free State, even if he be young, to know their essential parts.

DOCTRINE OF MORALS AND NATURAL LAW.

The mind of the youth wants, also, an incentive toward and nutrition for goodness and virtue; therefore, the principles of morals and natural rights and duties, should be communicated in our public schools. It can hardly be denied that the actual school systems are too narrow in this regard; for while they cultivate the intellect and memory of the school children, they neglect their moral culture almost entirely. The consequence of this defect is more or less roughness of the youth, which rather often is obvious in our streets, especially in our larger towns. Some zealots think that this defect of the schools could and should be remedied by the introduction of the bible. But experience teaches that a mere lecture upon this book is not interesting to the pupils. That it is of no use as a means of instruction, if used in the lump, is probably the universal opinion of pedagogues. It might be also difficult to procure fit extracts of the book for the instruction of youth.

Many parents reject, also, this "divine authority," and as we enjoy liberty of conscience, they can, even for this reason, protest against its introduction into the public schools. But be this enough! If I were to discuss more profoundly this controversy, I should go beyond the limits of this communication.

PHYSICAL TRAINING.

On the other hand, it is most desirable to develop, also, the physical faculties of school children, especially in towns, where they have less opportunity than in the country to acquire the necessary strength and agility of the limbs. Jahn, the father of German gymnastics, says, in accordance with this: "The gymnastics ought to re-establish the lost evenness of human culture, to co-ordinate true materiality of the body with one-sided spirituality, and to seize the entire man in the juvenile intercourse." Pestalozzi, Niemeier, and other great pedagogues, concur in this matter.

NATURAL SCIENCE.

The book of Nature, with her wonders in her laws, in the starred sky, in the kingdoms of animals, plants, and minerals, should also be exhibited to the youth as part of their curriculum. Thomas Huxley says in his "Lay Sermons": "Modern civilization rests upon the natural sciences; all ideas of the present age are rooted in them; they entered into the works of our best poets, and even the great book-learned writers, who feign to despise them, owe them their best productions. The greatest revolution of mind mankind ever saw, is inaugurated insensibly by their influence. They teach mankind that the highest court of human mind is observation and experience, not blind authority; they teach us to esteem the value of demonstration; they create a profound faith in the existence of immutable

moral and physical laws, which to obey is the goal of a rational being. But the old, stereotypical system of education takes not any notice of all this. The riddles and difficulties of the natural sciences meet the poorest boy at every step; nevertheless, we educate him in such a manner that he will enter into the world as ignorant of its laws and facts as he was when he was born. Posterity will cry shame upon us, if we don't correct this deplorable condition of public schools."

Physiology, especially, should be also a branch of doctrine in the higher grades of our common schools. It explains to the scholars the organization of the human body, and the laws from which the conservation of their life and health, their physical force and welfare depend.

DRAWING & SINGING.

Finally the sense of beauty should also be cultivated in our schools. There are two branches of learning, that tend to develop it: drawing and singing. Children like them both. Drawing is also useful in business and life and in several kinds of trade. The art of song refines the enjoyment of life and joins closer the ties of friendship between schoolmates and children of the same age. In common schools of Zurich, Switzerland, singing and drawing, besides zoology, botany and natural philosophy were, fifty years ago, branches of instruction.

PUBLIC HIGHER FREE-SCHOOLS.

Besides the common we want higher free-schools, which also should be superintended by public officers, and supported at public expense. The idea which lies at the bottom of public education in a free country is this: Every body who fulfills his duty is entitled to the means of education with the same right as to protection against the public enemy in war-time, or against starv-

ation in time of abundance and peace. If all institutes are free, the common schools, the high school, academies, or however the higher institutes of learning may be called, boys and girls, with common talents and ordinary fondness of learning, will acquire a common school education; those of better abilities, a more extensive, and those of the highest mental power, the best which our race and own State can presently afford. These higher institutes of learning must, in a free country, also be established at public expense, otherwise the rich will have a monopoly of higher education, and, consequently, also the monopoly of the officers, advantages, and honors, which depend on a higher education. Or the means are procured for poor children by private donations, charitable foundations, etc; in this case, the institutes will be impregnated with the character of a definite sect, conducted by short-sighted bigoted men, and combined with circumstances that will fetter the free mind of the young men.

They say often that a higher education is not necessary for the people, the common school being sufficient for it, for they think that a higher culture is needed only for lawyers, poets, clergymen, etc., not for the man as man. It is not so. We want every-where well educated men, not for the sake of caste, but for the sake of man. Every man of higher intellectual and moral education, every so trained woman is a safe-guard and a blessing to the country: it matters little if they be seated on the bench of a poet or shcemaker, occupied with teaching or needle-work, be clergymen or mechanics: they are, nevertheless a safe-guard and a blessing. The belief that nobody should obtain a higher education except certain men, and these only for the sake of rank, falls to the dark middle ages, and is unworthy of a free State.

NATIONAL EDUCATION IN REPUBLICS.

EDUCATION IN REPUBLICS IS NECESSARY.

This communication is no pedagogic treatise by

which the kind reader must fear to be bored; but it represents practical views of able thinkers (f. i. of Theodore Parker, Emanuel Kant, etc.,) although I perhaps, shall be obliged to touch unflinchingly upon some foul spots of our politic body. To educate means to develop the faculties of man. Education of the people, is the development and cultivation of the faculties of the whole people, of all members of the State. There was a time when State and Church were a unity, and the clergymen organized and governed, according to their own knowledge and aims, also the schools.

EDUCATION IN MODERN TIMES.

In modern times, most of the civilized nations have separated, emancipated the schools entirely or partly from the church; even in Austria, where the government always acted hand in hand with the Church, the party of progress obtained that emancipation and maintained it, till lately.

IN ENGLAND.

In England the State takes care of the education of the nobility, the rich and privileged. The government of England is aristocratic; most of the public offices are the monopoly of the nobility and the rich consequently the State must particularly provide for the children of the noble and rich families. The noble and rich caste is considered to be the blossom of the State; the common people form only the foliage, and are of little worth in the political botany of the nation; their education is amazingly neglected, is left to chance, to the zeal of benevolent philanthropists, and to the efforts of poor mechanics and trades-men. Few among the lower classes know how to write, many know not even how to read. The order of teachers is little respected, and not seldom publicly exposed to derision. Proofs of this fact can easily be found in the very popular novels of Chas. Dickens.

FORMER EDUCATION IN AMERICA.

In former times public education was also one-sided in America, the State for the military cultivation of

its citizens only taking care, and over-looking their mental and moral education; they received their military discipline, not alone for their personal advantage, but in behalf of the State. The ablest persons of the nation were chosen teachers, overcharged with honor and gold. The riches of the nation were spent for this purpose. The military Academy at West Point was esteemed the most important higher public institute of instruction. The soldier passed as the model, as the pattern of man in the State; in consequence, the highest mental function of the State was, to create soldiers. Most of the civilized nations have passed this course. But it shall not be so, at least in free States, and my purpose is here to demonstrate that the highest duty of our State is the general education of the people and the maintenance of good public schools.

NATIONAL EDUCATION IS THE DUTY OF A REPUBLIC.,

Education of the people is a sacred duty of the State which cannot be rejected; for "man cannot become a man but by education," as Kant, the philosopher of Königsberg, says. In the free States of America it is generally admitted that the nation owes an opportunity of both mental and moral education to every one of its children. The child has a just, inalienable claim upon the nation for the means of its education, which shall fall to his share, not by charity, by right. Every man, in the State, is entitled to education; this right rests upon the natural reason; that every-one is capable of education. This right is so much the more valid in republics, in which the public treasury not only must be supported by all, but its moneys ought also to be spent for the benefit of all. Free States are obliged by right to give all the children the most necessary elementary culture; nay, in general, the highest culture that can be afforded of all faculties. Institutions must be founded for this purpose in order to educate all, both the poor

and the rich children with good and poor talents. The reasons on which this principle rests are these:

EDUCATION IS OF ADVANTAGE TO EVERY CITIZEN.

A good education is necessary to the welfare of every citizen, without further regard to the interest of the State. Man is man, and the State exists just as much for him as he exists for the State. He has the rights of a man, and though, in power, subordinate to others, of low extraction, with no fortune at all, with the weakest body: still he is a man, and therefore has equal rights to those of every other, even if this other descends from famous ancestors, is rich and skillful. Any man is therefore entitled to the opportunity of the best culture of which mankind, generally, is capable, or which the circumstances of his nation make to anybody obtainable; he is entitled to such a share of it as his native talents and his own application permit him to take. The northern States have given effort for the most part to this principle, for there are even institutes for the deaf and dumb, for insane people and criminals. The republic will never have fulfilled its pedagogic duty, till it has provided to everybody an opportunity to acquire the greatest amount of education which the nature of our race, under the present relations of the nation, and the faculties of the individual make possible.

EDUCATION IS NECESSARY FROM A POLITICAL STAND-POINT.

If we consider the matter from the political standpoint, we arrive at the same result. The welfare of the State requires, in general, the best possible education of

the people. For everyone who is not a criminal, and has attained his twenty-first year, has a right to vote, can be elected to an honorable office; the highest place of honor is accessible to him. As so great consequences depend upon wisdom and honesty in voting, every citizen must have opportunity to acquire that ability which is necessary, in order both to elect and be elected well. Now-a-days, it is, in a republic, as necessary that all be cultivated by education for that purpose, as once, in a military State, it was necessary to train all to be soldiers!

It is not easy to determine the limits of the standard of national education; this standard must always rise higher. Considered from the standpoint of mankind, there are no other limits of development than the faculties of our race; in general and those of the individual, in particular. True, only few citizens will reach the highest grade of culture; some will stay behind from want of strength, others from want of inclination. Make education as accessible, as it can be made presently; as interesting as the teachers of the age can make it: nevertheless, the majority will derive the smallest benefit possible; only a few will strive for the highest degree. For one scholar, there will be many thousand farmers, merchants and mechanics. This, too, is as it ought to be, and harmonizes with man's nature and destiny. But all have the natural right to the means of education to this extent.

AN IGNORANT PEOPLE IS ABUSED BY SELFISH POLITICIANS.

A better and a general education, is in a republic unconditionally necessary. Ignorant men are instruments of the sly demagogue: how often does he abuse them, and for what selfish purposes. Let people be

ignorant, and have the right to vote, then, a few will rule the State, and laugh at the folly of the applauding multitude, the livelihood of whom they spoil, and on the neck of whom they insolently ride. One half-blind can see, how we always suffer, in political matters, from want of national education. Some nations are ridden by priests, some by princes, others by nobles; the Americans by politicians—a heavy charge for a foolish neck!

EDUCATION FROM THE INDUSTRIAL POINT OF VIEW*

Our individual interests, too, demand a careful education. Our industrial welfare, our rich lands, our railroads, mills, machines, the harness we put on the elements (for we subdue fire and water, nay, even the lightning) are all the material products of our intelligence, the fruits of the efforts with which the State charges itself for the sake of the national education. Take away the half of the education, and you take three-fourths of your industrial fortune away; double this education: and you augment the industrial welfare of the people four times; nay, more than that; for the results of the education increase in a ratio of much higher numbers. If, in the Northern States, there never a free school had been, not half of their mechanics and farmers, not the fourth part of their women would now be able to read; it is needless to say, in what a condition their agriculture, their factories, their commerce would be; they would be, perhaps, even behind South Carolina.

EDUCATION NEGLECTED IN THE SLAVE STATES.

Now, permit me still to apply the principles discussed

to actual life, and, as it were to embody them in some examples. In the former Slave States, the parents of the free planters transmitted their opinions on slavery to their children; these again to their grand-children; schools, there either existed not at all, or they were, for the most part, badly organized. The slaves themselves were, as a rule, from instruction entirely excluded. Is it to be wondered that a large class of men, in those soi-disant "Free-States" were tyrannized, as were the Helots of the ancient Spartans, that, finally, a secession league was brought about, and a bloody civil war broke out?

AND IN FRANCE.

The higher castes of France are, indeed, highly cultivated, and, in arts and sciences, men, like La Place, Legendre, Thiers, Cuvier, Arago, occupy a high rank, but the instruction of the lower classes of the nation there also was (as is well known) sadly neglected, before the Franco-German war (1870.) Then, almost half of the inhabitants knew neither how to read or to write. For the common schools, the State spent only six millions of francs; on the contrary, for the land and naval forces, four hundred and sixty-three millions. More than four thousand parishes had no schools, and a million of children failed to receive instruction. So much the more the church (the Catholic of course) flourished, which also superintended the schools, not to their advantage. According to the statistic tables there were 16 archbishops, 69 suffragans, 661 prebendaries, in a word: 44,000 priests, and besides an army of 25,000 monks and nuns.

PROPER EDUCATION IN GERMANY.

ON the contrary, Germany, and especially Prussia, would never have won so brilliant victories, and made so fast conquests in France (in 1870 and 1871,) if they had not before founded good schools, and created a proper national education. Even American journals acknowledge the fact that the Germans owe the superiority of their arms to their intellectual ascendancy. As long as the Germans are better educated than the French, they need not be afraid of their arms.

OUR SCHOOLS ARE OUR BULWARKS.

America, too, is secure against a foreign enemy, if she proceeds vigorously on the path of culture. Not in foreign arms, but in our midst is the enemy; in the ignorance and vileness of our own citizens menaces the danger; in the ignorance of the many, in the vileness of the few, who lead the many to their ruin. America's breast-works are not her armies, fleets and iron-clad vessels, with all the men who are instructed in tactics at public expense, are not the swords and guns of our armories; are not powder and cannons, not the fortresses of stone, built on the coasts of our oceans and lakes; they could all be destroyed during night-time, and still the nation would be as secure as now. The strongest bulwarks of the United States are her schools. The cheap elementary book, or the vane of her school-house is a better symbol of the nation than is the star spangled banner. The printing-press does more than the cannon, is more powerful than the sword. President J. Monroe said appropriately (in his writing: the people—the sovereigns:) “An enlightened people is able to organize the best form of government which human wisdom can de-

vise, and may safely hope to maintain it for any length." Be it, therefore, our most important care to educate well the people; be it the watch-word of our civil activity: "Improvement of our public schools." Then our people will occupy a high rank among the nations of the earth, and prosperity, power and glory will abide the heritage of our prosterity.

INFLUENCE OF THE PUBLIC LIFE UPON NATIONAL EDUCATION

Education of man is not ended with the instruction he has received in school; if considered in the strictest sense, it is never finished; but it comprehends two periods which are quite dissimilar from each other: the period of childhood, and that of the mature age. I repeat what I said in another essay (national education in Republics)—education, in general, is developement and cultivation of human faculties; therefore it must be the same in both periods, though it is effected by different agencies. We all know that education of the child is brought about by the schools, by instruction of the teacher.

EDUCATION OF THE FULL GROWN MAN.

The means which influence the combined education of man are probably not so generally known: There are, principally, four of them, namely: the political, the industrial, the ecclesiastic and the literary power of the people. Its political power is represented by the State, its industrial by trade and commerce, its ecclesiastic by the Church, its literary by the press. Let us, in a few words, examine these four powers, and see what influence they probably exert in the education of the people.

BRIGHT SIDE OF THE NATIONAL AGENCIES OF
EDUCATION.

It is evident that trade and commerce, press and politics promote activity of men. Business instigates the desire for gain and the spirit of enterprise to great exertions, and increases, thereby, the development of the forces of the State. Commerce advances the connection between the citizens of a State and the foreign nations; invites the inventive spirit, and subdues all elements. The press rouses to the same activity and perseverance; it provides us the best and cheapest books, by the journals it gives us the news from all parts of the world. The State, too, promotes the activity of mind; every citizen has his share of the public wealth and woe, and of the right of suffrage; all grand questions are left to the decision of the people; the career of public offices is open to every-one. The Church (without distinction of the different sects) venerates Jesus of Nazareth; its ministers recommend the common virtues, warn against the prevalent vices, and tell us that we should respect and love also the poor and humble. These are some of the good sides of the four great national forces; but every one has also its peculiar faults which are apt to misdirect the nation, and to hinder thereby the general education of the people. Let us speak also from these, and, in order to incur not the suspicion of partiality, I make free to use the words of an American, Theodore Parker,* who must know best his country-men.

FAULTS OF THE NATIONAL FORCES OF EDUCATION.
FAULTS OF THE STATE.

“The men” he says, “whom we politically honor, choosing them to the highest offices, are sometimes only

good soldiers, perhaps also heroes, but have, for the rest, conscience of the most vulgar pattern. If you look at the actions of the chief political parties, you see no more respect for justice in the politics of either party, than in the politics of the nation. One part goes for the dollar; the other for the majority, leaving the good of the smaller number to most uncertain mercies. Falsehood, a desire for the power and distinction of offices—these vices are sown with a pretty even hand upon both parties.”

*Theodore Parker, speeches and addresses, 2nd vol.

FAULTS OF THE CHURCH.

The Church has the same faults as the State. It teaches injustice by continually referring to the might of God, not his justice; to his ability and will to damn mankind. The churches have little love to truth, except to canonized truth. They represent the average intelligence of society, hence, while keeping the old, they welcome not the new. They dishonor free thinking, and venerate constrained believing. Few scientific men believe the Bible account of the creation, or that of the formation of woman, and of the deluge. The clerical men, who have no faith in these stories, not only leave the people to think them true, but encourage men in the belief, and calumniate the men of science. In morals, as well as science, the Church is on the anti-liberal side, afraid of progress, conservative and chilling. It passes, like that priest and Levite, on the other side of the least developed classes of society, leaving the slave, the pauper, and the criminal to their fate—hastening to strike hands with the thriv-

ing or rich. These faults are shared in the main by all sects—some have them in the common and some in a more eminent degree.

FAULTS OF BUSINESS.

The business of the land has also certain vices of its own; it does not lead the employer to help the operative as a man; only to use him as a tool, merely, for industrial purposes. The average merchant cares little whether his ship brings cloth and cotton or opium and rum. The average capitalist does not wish the stock of his manufacturing company divided into small shares, so that the operatives can invest their savings therein, and have a portion of the large dividends of the rich.

FAULTS OF THE PRESS.

“The press also has certain vices of its own. It represents only the public opinion of the time. Of all literature, the newspapers come most into contact with men—they are the literature of the people, and they have, besides the general vices of our politics, still the special faults of the particular party for which they are written.

“So, notwithstanding the good influence of these four modes of national activity in educating the grown men of America, they do not afford the highest teaching which the people require to realize the idea of a perfect free State. The State does not teach perfect justice; the Church does neither teach that nor love of truth. Business does not teach perfect morality; and the average literature which falls into the hands of the millions teaches men to respect public opinion more than absolute truth.

THE SCHOLARS SHOULD BE TAUGHT TO CONTROL THE
INFLUENCES OF PUBLIC LIFE.

These were the public circumstances of the country thirty years ago, when Parker spoke those words; did they since, in an essential way, change? if this question cannot be answered in the affirmative, the child ought to be enabled in the school to control those influences of public life, otherwise it will not be efficient to maintain its strength against the new forces which it will meet. It is the concern of the school-teacher to give to the child such a development of its faculties, and to impart to it such a fund of previous knowledge that, if grown up, it can secure the influence of those four forces, increase their usefulness, resist their faults, and in this way continue its education, and at the same time, be able to choose one of the four efficacies in order to serve itself and the State.

THE TEACHERS SHOULD HAVE A HIGHER CHARACTER
IN A REPUBLIC.

Under such circumstances, it is also evident that the teachers of public schools should have such a character that they could impart to the children what they most want when they are grown up. In free States, which have to educate the citizens to be free men, a higher degree of virtue is needed, as in schools of an aristocratic State or of a hierarchy. As the teacher cannot communicate and teach that which he not possesses, and knows himself, it is also demonstrated that he must have possession of that higher virtue and knowledge.

METHOD OF TEACHING ARITHMETIC AND ALGEBRA IN
OUR COMMON SCHOOLS.

In arithmetic, the principal task of the teacher,

besides frequent practice of the scholars, is, in my opinion, to lead them to the intelligence of the reasons on which the rules of this science rest. In order to attain this purpose, he should employ the synthetic method, that is: begin the instruction with examples from which he deduces the rules either himself, or let them deduce by a talented scholar. Then the rules are read in the text-book, and the examples are pointed out, which are to be solved for the sake of practice. If an example is connected with great difficulties, the teacher should solve it, or a similar one, before the scholars. either entirely, or explain the way of solution. The rules are to be learned by heart. The examples which the scholars have done ought to be reviewed and corrected. Many examples ought to be given, if the rule is of practical importance, or very difficult.

WRITTEN ARITHMETIC.

First Example—Cancellation in the First and Second Term of Proportions:

Teacher—(writing on the school board):

$$100 : 1000 = 14 : x.$$

In which ratio is 100 to 1000?

Scholar—In the ratio of 1-10.

T.—Which single ratio can we, therefore, put instead of 100 : 1000?

Sch.—The ratio of 1-10.

T.—We get the same result if we reduce both terms of the first ratio. By which number must they be reduced?

Sch.—By 100.

T. Do the same in the following examples:

$$25 : 125 = 7 : x.$$

$$357 : 123 = 29 : x.$$

(The scholars reduce them:)

$$1: 5 = 7: x.$$

$$119: 41 = 29: x.$$

T. Which terms may therefore, be reduced, in proportions, mutually?

Sch.—The first and the second.

Second example.

Statement of compound proportions.

1. example. If 15 workmen, in 3 weeks, earn 400 dollars; how much can 20 workmen earn in 4 weeks?

Statement.

Let us first compute, how much 20 workmen earn in 3 weeks?

$$15: 20 = 400: x.$$

Preliminary answer: x dollars.—Next we must see, how much the same men will gain in 4 weeks.

$$3: 4 = x: y.$$

Let us, in these 2 proportions, x cancel against x ; then we get:

$$15: 20 = 400: y.$$

$$3: 4.$$

Second example.

If 10 men, who work every day 10 hours, make in 4 weeks, a ditch 200 ft. long; in how many weeks can 6 men, who work twelve hours every day, finish a ditch, 300 ft. long?

Statement.

$$6: 10 = 4: x.$$

$$12: 10 = x: y.$$

$$200: 300 = y: z.$$

If the two x , and the two y are cancelled, we have the following statement:

$$6: 10 = 4: z.$$

$$12: 10.$$

200 : 300.

Rule—In compound proportions, only the first proportion is completely put down: of the rest, only the first ratio.

MENTAL ARITHMETIC.

Examples of mental arithmetic are solved by inferences, and large numbers in smaller ones divided. Often we reason from a higher number to unity, and then, from unity to a required number.

1. Example. If 16 horses consume 128 bushels of oats in 50 days, how many bushels will 5 horses consume in 90 days?

Solution—If 16 horses consume 128 bushels, 1 horse will consume 8 bushels in 50 days, and 5 horses consume 40 bushels, and in 1 day $40 \div 50 = 4 \div 5$ of a bushel, and in 90 days, $4 \div 5 \times 90 = 72$ bushels.

2. Example. What is the interest of $1251\frac{1}{2}$ dollars, at 4 per cent, in $5\frac{1}{2}$ years?

Sol.—The interest of \$1000 in one year is \$ 40.00

“ “ 200 “ 8.00

“ “ 50 “ 2.00

The interest of \$1250 in 1 year, - - - - - \$50.00

“ \$1250 in 5 years - - - - - \$250.00

“ \$1250 in $\frac{1}{2}$ year; $50 \div 2$ - - - - - \$25.00

“ \$1250 in $5\frac{1}{2}$ years - - - - - \$275.00

“ \$1 in 1 year, one twentieth of a dollar.

“ $\frac{1}{2}$ in 1 year, one fiftieth of a dollar.

“ three half dollars in 1 year three-fiftieths of a dollar.

“ three half dollars in $\frac{1}{2}$ year, three one-hundredths of a dollar.

“ three halves of a dollar in eleven halves of a year, thirty-three one-hundredths of a dollar.

Consequently, the interest of \$1251½ in 5½ years,
\$275 thirty-three one-hundredths = \$275.33.

ALGEBRA.

$$(1.) \quad \begin{array}{r} x - 15 = 20. \\ + 15 = + 15. \end{array}$$

$x = 35$; for equal quantities added to equal ones, give equal sums.

Rule. An equation is cleared of a negative quantity, by adding on both of its sides, the same quantity with the positive sign.

$$(2.) \quad \begin{array}{r} x + 15 = 20. \\ - 15 = - 15. \end{array}$$

$x = 5$. for equal quantities subtracted from equal ones, give equal remainders.

Rule. An equation is cleared of a positive quantity, if, on both sides, the same quantity with the negative sign is added.

Both rules reduced to one:

An equation is cleared from positive and negative quantities, if they are transposed, with the opposite signs to opposite sides.

$$(3.) \quad \begin{array}{r} x \\ \hline 5 \end{array} = 3.$$

$$\begin{array}{r} x \\ \hline 5 \end{array} \times 5 = 3 \times 5$$

$x = 15$; For if equal quantities are multiplied with equal ones, the products are equal.

Rule. The unknown quantity is cleared from its de-

nominator, if the whole equation is multiplied by it.

$$(4.) \quad 5x=15 \\ (5x:5)=(15:5)$$

$x = 3$; for if equal quantities are divided by equal ones, the quotients are equal. †

Rule. The unknown quantity is cleared from its coefficient, by dividing the whole equation by it.

$$(5.) \quad 4x + 3x = 50 \\ 7x = 50 \\ x = 50 \\ \quad \quad \quad - = 7 \ 1.7 \\ \quad \quad \quad 7$$

$$4x - 3x = 50 \\ x = 50 \\ 4x = 50 + 3x \\ 4x - 3x = 50 \\ x = 50$$

Rule. If x in several members of the equation occurs, unite them into one number. If these numbers are on both sides of the equation, transpose them all first to one side.

$$(6.) \quad -x = -20 \\ (-x) \times (-1) = (-20) \times (-1)$$

$x = 20$; for if equal quantities are multiplied with equal ones, the products are equal.

Rule. If both sides of the equation are negative, they are made positive, by multiplying all members of the equation with -1 .

$$(7.) \quad \text{Mixed examples.} \\ (A) \quad 5x + 20 - 3 = 40. \\ 5x + 17 = 40.$$

$$5x = 23.$$

$$x = 23 \div 5 = 4 \frac{3}{5}.$$

(B.) Three-twentieths of $x - 30 = 8.$

$$3x - 600 = 160.$$

$$3x = 760.$$

$$x = 253 \text{ and } 1 \frac{1}{3}$$

(C.) $x + 5 \div 6 \text{ of } x = 24.$

$$6x + 5x = 144.$$

$$11x = 144.$$

$$x = 13 \text{ and } 1 \frac{1}{11}.$$

(D.) $3 + \frac{(15-x)}{2} = 120.$

2

$$6x + 15 - x = 240.$$

$$5x = 225.$$

$$x = 45.$$

(E.) $44x \text{ fifths} - (2 + x)8 = 12.$

$$44x \text{ fifths} - (16 + 8x) = 12.$$

$$44x \text{ fifths} - 16 - 8x = 12.$$

$$44x - 80 - 40x = 60$$

$$4x = 140.$$

$$x = 35.$$

HENRY PESTALOZZI'S METHOD OF TEACHING.

HIS METHOD IN GENERAL.

The purpose of Pestalozzi's method was to simplify the instruction of all branches of teaching so much that every father, of an average culture, should be enabled to teach his children himself, and to make schools for the first elements of instruction almost unnecessary. The instruction of children by able minded schoolmates corresponded also with this purpose, for, in this way, ambition was excited, and mutual affection and benevolence of the children was fostered. He did not aim to advance his pupils very far in spelling, reading and writing,

but to develop their mental faculties by these exercises.

At the same time he endeavored to lay in their minds the foundations of honesty and righteousness. He said that human nature is subjected to the same laws, by which Nature in general, develops her forces. All instruction should be imparted according to these laws.

These laws are the following: Learn to regulate your instruction by degrees, and moreover, by small degrees. Connect all essential points which belong to each other in your mind so as they are connected in nature. Increase the impressions of important objects by making several senses impressions upon the mind of the pupil. Therefore illustrated readers, maps in geography, models in geometry, and real plants in botany, are necessary.

Comenius realized already this principle in his *Orbis Pictus*. For that reason Pestalozzi appreciated so much the intuitive instruction. He says: If I ask myself what I have accomplished in the sphere of instruction, I find that I established "intuition" as the foundation of all knowledge. But the intuition must not be a passive looking-on, to the contrary, it should be an active effort. The child must from its birth, be exercised in attention, in correct observations, in the distinction of casual from essential marks, and guarded against a playful glancing. From the intuition of a thing pass to its name, from this to the statement of its qualities, finally, the definition is developed from the clear description. Definitions without intuitions are groundless.

AND IN PARTICULAR.

The three common forms of all objects are: number, form and language, and the mental force of the scholar should be developed by them. He should learn to fix

his eyes on every object as an unity, to know its measure and proportions, that is: its form, and to learn its name. These are the three parts of elementary instruction. Let us hear what Pestalozzi has to say on each of them.

1. Language.—Among the branches of language he ranks the doctrine of sounds, words and grammar. The doctrine of sounds comprises two parts, the sounds of language, and of tones. It is important that the child gets acquainted with the sounds of language in their full content, and as early as possible. This knowledge ought to be finished before the faculty of their pronunciation is cultivated; and the faculty to repeat them after the teacher, should be finished before the forms of the letters in the Primer are put before his eyes, and the reading exercises are begun. Therefore, the sounds of the Primer should be conveyed to the ears of the child in the cradle and by repeating them frequently deeply impressed to the memory, even before it is able to pronounce a single letter. The doctrine of vocables (names) is taught by communicating the names of the most important objects of the world, in all branches of natural science, of history and geography, of professional employments to the child. These series of vocables are to him imparted merely as practice in reading, immediately after it has finished the spelling book. The grammar is to lead the pupil from dim intuitions to distinct conceptions, which is done by explaining the syntactic relations of words and sentences.

2. Form—Concerning the form of objects, the eye-sight of the children must be exercised, the conscience of their relations elevated, and by drawing a skill effected to represent them in an equal or similar manner. Branches of the form are surveying, drawing and penmanship. As far

as to surveying, the child is first taught the straight line, then the difference between horizontal, perpendicular, oblique and parallel lines; besides the different kinds of angles, triangles, quadrangles, polygons etc. By the art of drawing it should acquire the ability to imagine and accurately to imitate the outline and peculiar marks of objects.

3. Number.—The number is the foundation of arithmetic. First the child should acquire the conception of one till to ten by definite intuitions. To this end the generally known frame of reckoning with its ten balls is fitted. By it the children ought also to learn the difference between greater and smaller numbers etc.

ABILITIES.

Man wants, besides intelligence and knowledge, such abilities which procreate a pure conscience and are necessary for an enobled heart. Pestalozzi says: "Knowledge, without moral abilities, is perhaps the most terrible gift a hostile genius can grant to an age." As the formation of intellect and art presupposes a gradual progress in the means which are necessary to this formation thus the culture of the forces which the moral abilities suppose rests on general rules by which the children could be trained in a series of exercises which proceed from the plainest to the most complicated ones. The plainest are: to strike, carry, throw, push, haul, turn, wrestle, brandish etc. But the graduation of these exercises (says Pestalozzi) is, in our common schools, a Bohemian village (an unknown thing), we have only spelling schools, penmanship schools, religious schools, but not schools of humanity." Hereby Pestalozzi promulgated the problems of education in future times.

He said, in this sense, still as an octogenarian: "It is necessary to form the children from the cradle for the discontinued use of their forces and faculties, to animate their activity, and to transform a persevering exertion and dexterity in the daily requisites of their professional life into their second nature. The child must already be invited to a beneficial activity. The older child, instead to carry it around in its arms, disdainfully, plays with it. The child will try, itself, several things, and enjoy the changes it can produce by its own force.—Even the mother ought to teach the child religion. Nevertheless Pestalozzi was called an infidel, because he did not like to have taught all the religious nonsense of his age.

EFFECTS OF THE EDUCATIONAL EFFORTS OF PESTALOZZI.

Pestalozzi was for the reforms of the common schools, that what Martin Luther was for those in Church. His principles were first applied to the elementary branches of the common school, viz., language, form and number. In geometry the old method of Euclides was discarded. Arithmetic too, was reformed, though the school-masters, who knew only to operate with those books of arithmetic which were established by old custom, struggled against the witcheries of Pestalozzi, and several parishes in the country protested. Eminent pedagogues continued the work commenced by Pestalozzi, e. g. Ramsauer, a great drawing-teacher, and educator of young princes; Stern, director of the normal school in Carlsruhe; linguist Graff; Hientsch, director of the normal school in Potsdam, the geographer Carl Ritter; Zeller, reformer of the schools in Wurtemberg and Prussia; George Nageli, author of a singing theory according to Pestalozzi's principles etc. Pestalozzi

exercised still a greater influence on theory and practise of pedagogy in general, than on single branches of instruction. The organic conjunction of education and instruction, the application of the intuitive instruction to the first development of the infantile mind is the spirit of Pestalozzi which outlived him and still continues to work. The material of instruction should develop all faculties of the pupil. Finally Pestalozzi's principles of method, to proceed from the near to the distant objects, from the easy to the difficult matters were also adopted, and in part carried into effect, but are yet far from being generally applied.

WRITINGS OF H. PESTALOZZI.

They can be, here, only shortly mentioned, excepted the pedagogic novels of which some fuller details will be given.

EVENING-HOURS OF A SETTLER.

The first writing of consequence, published by Pestalozzi, were the evening-hours of a settler. The seeds of his future pedagogy are spread in it, as it appears from the following passage; "Early school training which is not based on civilization of man guides astray. General raising of the inner forces of human nature to pure human wisdom is the general purpose of culture, even of the lowest men. The artificial path of the school which everywhere foreruns the awaiting, slow nature, changes man in artificial glitter which not satisfies but times like our century."

LIENHARD AND GERTRUD.

The year after this book, the pedagogic novel "Lienhard and Gertrud, a book for the people," made its appearance. It deserved its name. It was celebrated in

whole Europe, though Pestalozzi had composed it in a few weeks, and could not tell himself why he had succeeded so well. He would, as he stated, only narrate what he had seen himself, and how he had heard the people thinking and feeling. He represents, in this work, a parish which its bailiff had reduced, by meanness, to the lowest condition, and a mason impoverished thereby; at the same time, who is only saved from ruin by his excellent, honest and prudent wife, Gertrud, and by the assistance of a clergyman. The book describes, with thrilling truthfulness, the mischievous circumstances of the lower classes of the people, but shows also, the first time, how decisive the influence is which a mother exerts upon the education of the children, and how she lays by her impressions, the foundation of true or perverse, of natural or unnatural culture of man. The continuation of the history of this work belongs to the biography of Pestalozzi, and is narrated therein (section of historical essays.)

CHRISTOPHER AND ELSE.

Soon after, his second pedagogic novel, Christopher and Else (Christopher and Lizzy,) made its appearance. An honest father, who was one of the most wealthy men in the village, had happened to see the book "Lienhard and Gertrud", and after having read and put it upon the shelf to other books, he resolved to repeat its lecture with his inmates, during some evenings of the winter. His wife, Else, his brother, his children and maid-servants were always present during these hours, occupied with some rural work, and every one spoke freely all what the book suggested to his mind. Pestalozzi introduced the book with these words: "Reader! This book is an attempt to write a text-book for the use of

the dwelling-room. Purpose and tendency of all persons, introduced in it, is only some doctrine and instruction to which, in this book, all, even the costume, is sacrificed." But the book did not come at all into the hands of the public,—“for” (says Pestalozzi) “the spirit which, with regard to pedagogy, rules in my next environs, was too much opposed to its meaning. The number of the school and text-books was infinitely increased: my book did not teach the people anything of this kind; it only invited and animated that in them which before-hand lay in them.” The book had not the success which Pestalozzi looked for; the living action was missing in it. Its long conversations were firesome; and the people of high and noble rank felt themselves offended, when Pestalozzi showed that there could not be tyrants of villages, if they had not their models in the higher castes of the cities. Many years later another great work of Pestalozzi was published: “Investigations of the course of nature in the development of mankind,” Inspired by the sentiments of J. J. Rousseau, and by the ideas of Fichte, he tried in it to harmonize the vigorous feelings of his heart and his notions of civil right and morals, and to mark the place which is due to a well conducted education in the life of the people and state.

HOW GERTRUD TEACHES HER CHILDREN.

After some years appeared his highly praised work, “How Gertrud teaches her children.” In this book Pestalozzi gives instruction to mothers how to teach themselves their children. Two years later followed, “The book of mothers,” or information of mothers to teach their children to observe and to speak. The first object which the mother uses for this purpose is the body of the child with its limbs. The series of other writings

which after those mentioned here, still followed during the long course of life of Pestalozzi was concluded by his "Swan-song" as he called the last of them. He collects in it his ideas once more, viz., that instruction must be the development of the child into a human being; that moral ability is more worth than simple knowledge; and that every, even the highest, mental culture ought to be rested on the same foundation.

For the biography of Henry Pestalozzi. See Section of historical essays.

A CONTRIBUTION ON DISCIPLINE, IN PICTURES
FROM LIFE.

Salzman, one of the most accomplished German pedagogues of the last century, sketches in one of his works, a species of white slaves of Germany, and represents their unhappy fate in an affecting manner. The children and scholars of his age are the slaves he has in view. True, his book appeared about one hundred years ago. Times, since, turned milder, more humane, did they not? Children are, at home and school, not more abused, like slaves (?) O no! At least, I hope so.

I wish to represent, in the following lines, the chapter of school discipline for parents and teachers who are interested for education and instruction, in some pictures I selected from the sphere of my experience. The originals of them can be found by the kind reader everywhere; but he would go the wrong way, if he would look for them in my neighborhood. I don't intend to write a satire or a controverse. Now let us go on! Principal A.—was declared, by the unanimous judgment of his town, a thoroughly learned teacher; but the opinions were divided in regard to his discipline. Sometimes he tied a scholar to a bank, in order that he

could chastise him more severely, or he hurled a piece of chalk at his skull (endangering, thereby, his eyes,) or he thrashed without mercy, his back-side till it turned blue and yellow. This great pedagogue was, on account of his merits in school-concerns, selected as school-superintendent.

When principal B, resigned his office, and his successor requested him to give him some advice how to deal with his scholars regarding discipline, he pointed to a rawhide which lay on the table, and cried: "That's the best instrument in order to maintain discipline in the school."

Mr. D. passed for an accomplished disciplinarian. He boasted that there was such a stillness in his school that you could hear fall a pin. The scholars must, half an hour before the lessons began, keep a silence of death. The softest whispering, the least movement afforded them a load of blows. A boy eight years old, who had not softly gone down stairs, got a sound thrashing, then, he must kneel, and as often as he rose, the teacher threw him down on his knees, and repeated the blows. Another scholar, of the same age, was locked up, at twelve o'clock, in the room of the teacher, where he must remain kneeling, at least for one hour, till that one had taken his dinner, and returned to school. This and other similar executions had the effect that the scholar already trembled when the teacher entered the school-room.

In the school of Mr. E.—those who committed faults got reprimands at which often quarters of an hour passed, and which usually excited general hilarity, because they were seasoned with wit and humorous sallies. The time of the lesson, hereby, passed unused, but in a manner which the scholars liked better. At the end of every session,



every one had to confess aloud, if and how many times he or she had talked with others, during the lesson. It is doubtful, if this open confession of the scholars always was sincere and complete.

Mr. O.— used the rod rarely, and always moderately and cautiously. The names of the noisy and inattentive ones were daily set down, and notice was given to their parents in the monthly testimonials of the behavior of the culprits. He who was marked, a day, with two or more notes of guiltiness, got, at the close of the sessions, some blows with the rod on the level hand. The lazy ones must, partly copy their lessons, partly stay after school till they had learned them. By such a method the scholars were encouraged to be diligent, and affected with respect and attachment towards their teacher, They were, on an average, kind-hearted, obliging, joyful and happy.

Mr. Z.—used to celebrate the opening day of his institute about in this manner. He addressed his scholars saying: "That's a new term; take care of what you are doing! Go lively to your lessons, as I shall go lively to punish. I shall not yield; it will not avail you to rob your books; you will not be able to ward off the blows you shall get. Well, let every one go to his work." If this address was finished, he came to some new-comers, and told them that, if they could famously bite, he also was a famous biter. Now he showed to them the rod, asking them what they thought of it, swung it through the air, and stroke to every-one several blows, meanwhile asking the hit ones: "Does it bite, does it bite?" It is not said by that, that only the new-beginners got these proofs of distiction; to the contrary, the majority of scholars (especially the little ones) re-

ceived the same tokens of his attention, while he went the rounds of the school-room. Half of the scholars writhed and cried, before the instruction began.*

ON STUDYING FOREIGN LANGUAGES.

A celebrated pulpit orator concluded his sermon with these words: "And the United States should have but one faith and one language." I will ignore the first clause of this sentence, but say a few words on the second. It should be desirable that we would, in America, only speak one language; we should hereby save much work and time. Some think it to be a high degree of advantage and respectability to understand five or six foreign languages, but is it indeed, of much use if a man can express one idea in five or six different languages? And especially what's the use of the dead languages—Latin, Greek and Hebrew? Let the child and the student get new notions, and intuitions taken from common life, and from the vast realm of nature, and they will collect a more precious treasury of knowledge, than by weakening their brains by the study of the declensions and conjugations of extinct languages. In my opinion, the Protestant, and in particular the Catholic gymnasias in Europe, and even the highly renowned universities of Oxford and Cambridge, in England, commit a great mistake to occupy the student for six and more years with the ancient languages, so much as to teach him to compose Latin verses, neglecting, meanwhile, even the mother tongue. Still, the knowledge of foreign languages is sometimes necessary for merchants and other business men. In the United States, where English is the prevalent tongue, the study of

* Imitated from Dickens.

Latin, French and German is profitable to the pupil, because so many English words are derived from these languages. I wish to impart some hints on the study of foreign languages, first describing my own proceedings, and course of the study, and then annexing a few general rules :

LATIN AND GREEK.

The first foreign language I studied was Latin. I was then a scholar of the Gymnasium in Vienna, Austria, and 11 years old. The first year we had to study the rules of Latin grammar. Four exercises in German were every week dictated, and we must them translate into Latin. One of them was corrected by the teacher, and we were, according to the number of our mistakes, collocated in the class-room. Our ambition was by this means roused. Besides, we had to learn, every day, twenty vocables, at home. We had a Latin Reader, which contained anecdotes, aphorisms, etc. Every day a week, except one vacation day, we had two hours Latin. Second year: the grammar continued; reader—Eutropius. Third year: the same as the first and second; reader, Cornelius Nepos. We began in the lessons to speak Latin. Fourth year: Study of the Latin Syntax. Besides, the Greek Grammar was begun. Most time was devoted to the conjugation of the Greek verbs. Latin speaking was in this and the following years continued. In the fifth year we studied the rules of Latin poetry, and read fragments of Horace, Virgil and other Latin poets. Sixth year: Rhetoric, Reading: Some orations of Cicero, parts of Sallustius, Livius, etc. Later when I was a grown man, a husband and public teacher in Zurich, Switzerland, I studied more parts of Cicero, and all

works of Virgil and Horace; and in Greek: *Memorabilia* of Socrates, some songs of the *Iliad*, and Xenophon's life of Cyrus. During this period of my life, I spoke Latin, whenever there was an opportunity, and instructed many scholars in this language, the last in California, in 1887, who was employed in a drug store. First he had to study the third declension, and the first conjugation, then I explained to him the Latin Reader of Harkness, and after this, some biographies of *Corneilius Nepos*. After having taken thirty lessons he was able to submit to a formal examination, and received the diploma of a druggist.

FRENCH.

In French I took private lessons from the public professor of the French language, in the University of Vienna. He explained the rules of the grammar, translated the exercises, but did not correct written exercises of the scholars; he translated to us also the biographies of several famous French scholars. I continued my studies privately, learned by heart German-French dialogues, took my board in the family of a French lady who kept a French school, conversed in French, wherever there was occasion, and read the French classics. When I was appointed public teacher in Zurich I had besides other branches, also to teach French. My scholars studied French grammar and a French Reader: moreover the history of Switzerland written in French language, and learned to converse in French. In America, I taught French in a Seminary, and boarded in a French hotel.

ITALIAN.

I studied also Italian, and gave lessons in that

language, but only a short time. I explained to the scholar the rules and exercises of the grammar; he wrote the latter ones, and I corrected them.

SPANISH.

When I was seventy-two years old, I learned Spanish, principally, from Fr. Butler's excellent "Spanish teacher and colloquial phrase-book. "The edition of the book swarmed with typographical errors, which I corrected in my copy. I studied, too, another grammar, entitled a new practical and easy method of learning the Spanish language after the system of F. Ahn." I translated its exercises, and learned them by heart. It is very easy to read Spanish. I learned it in one hour. After having finished an elementary Spanish Reader, I studied Spanish authors. I perused Don Quijote of Cervantes, the master piece of Spanish literature, four times; besides Gil Blas de Santillana, etc. I conversed, at every opportunity, with Spaniards, though it is difficult to understand them well, because they seldom speak the Castilian dialect. I also wrote some Spanish letters.

HEBREW.

When a student of the Lyceum in Brunn, Moravia, I studied also Hebrew which was one of its branches, but I did not well understand the Hebrew grammar, nor the teachings of the Hebrew professor. In Switzerland I rehearsed, and continued the study of this language, learned many vocables by heart, read the five books of Moses, several Psalms, the prophet Isaiah, and wrote Hebrew exercises. The Rabbi of Zurich superintended my pronouncation of this language. The first examination to which I was submitted in the University of Zurich, was a failure, but in the second I succeeded. In Wisconsin, I gave some Hebrew lessons

to two ministers of the University of Galesville, *where I was appointed teacher of modern languages. The Board of the Institute conferred on me the title of "professor," and of A. M. (1861.)

GERMAN.

In teaching the German language, I followed this method:

When the scholar had learned to pronounce and write the small letters of the German alphabet, I explained him the old declension of nouns, and some tenses of the auxiliary verb, to be, and of the regular verb, and translated exercises which the scholar had to write, and which were corrected by me and learned by him. Reading in a reader, and speaking followed soon. He had to learn by heart dialogues given on topics of common life. If the scholar reads German authors, he will do well to begin with narratives (e. g. Grimm's *Sagen* and *Mahrchen*), and comedies, because the style of the latter ones comes nearest to that which is used in daily conversation. I would not advise to German teachers in English institutes to read the "*Nibelungen Lied*," with his scholars, because this poem is written in an antiquated dialect used in the twelfth century. A very good method to learn German easily and quick, is followed out by Sigmon Stern in his book: "*Studien und Plauderien*," New York.

But the easiest and shortest way to learn a foreign language is to go to a country where it is spoken by the inhabitants. Therefore Germans go to England and America in order to learn English; Americans to

*University was since transformed into a military school.

France or Mexico to learn French or Spanish.

GENERAL RULES.

After having described my course in studying foreign languages, I wish to conclude this essay by proposing some general rules on this topic to the reader who wishes to study those from books.

Translate the exercises of your grammar, and learn them well by heart.

Learn many vocables and phrases by heart, for language is composed of them.

Recite with loud voice, in order to accustom your ear to the peculiar sounds of the strange tongue.

Repeat, again and again, what you have learned. "*Repetitio est mater studiorum.*" (Repetition is the mother of studies.)

Study the lessons of your reader, and when you have finished it, read good authors of the foreign languages. Study, especially, dialogues, written in your mother tongue and the foreign one.

Many students understand a foreign language, and are also able to write it, but they cannot speak it, because, of shame to be censured, they never try to learn to do so. Speak as soon and as often as you get a chance to speak the language you learn. Be not afraid to be ridiculed. Strangers are patient to correct our blunders, when they see that we try to learn their mother-tongue. Frenchmen, in particular, are well pleased to assist the beginner, by politely giving him any assistance required.

Compose in the foreign language; keep in it, a journal of your transactions, the weather, remarkable events. Write letters to your foreign acquaintances, in their own tongue. Never learn two foreign languages at the same time; such a task overcharges the brain. If you know

already Latin and French, and learn, now, Spanish: compare the Spanish vocables with similar English, French and Latin ones: you will facilitate in this way, the study of the new language.

HOW I STUDIED THE ENGLISH LANGUAGE.

I was fifty years old when I commenced to learn English. My son, who studied foreign languages in the commercial school, gave me the first lessons. In Zurich, where I then lived, was an Episcopal church. I attended it every Sunday for the sake of the language, though I understood but little of the sermons of the minister. An Englishman gave me English lessons, and took, reversely, German lessons from me. I studied English books, the English grammar, and gave English lessons to Germans, minding the proverb: "Docendo discimus," (by teaching we are learning.) When I emigrated to America, (1852) I could speak very little English, and did not understand those who spoke to me. When Germans come to America, they usually settle among their countrymen; but not so I, knowing that, in order to attain my purpose, I must converse with Americans. Most of my neighbors were settlers from New England. When in Galesville, Wisconsin, appointed professor of modern languages, I gave to my scholars, and others, lessons in German, French and Hebrew; in a word, I embraced every opportunity to advance in the knowledge of a language I had resolved to learn. A library was connected with the University where I was teaching. I read all its books which I thought to be worth while to be read, for my purpose. Among them was Macaulay's History of England. I read it twice.

After the civil war, I was appointed, in the valley of

Waumandee, public-teacher, for one term, and after this, again principal teacher in Sauk City. As my pronunciation of the English was defective, I asked and obtained permission from the State School Superintendent to continue teaching, and tried by all means to improve meanwhile, this lack of my instruction. A fellow-teacher advised me to board, to this end, with an English family; but I soon found out that both, the husband and especially his wife were accustomed like many Englishmen, to drop the letter h where it is the initial of a word, and, on the contrary, to prefix it before vowels (e. g. in the vocables "horse" and "us"), and therefore, I went to another boarding-house, the landlord of which was a candidate for the superintendence of the district schools. He gave me very profitable lessons in pronunciation. By his instruction, I first learned to distinguish the sound of short I from that of long E. A teacher of the academy in Sauk City taught me how to form the different sounds of the vowels, by gradually enlarging and lessening the opening of the mouth; and another teacher showed me how to pronounce the sharp and the soft sound of th. I must remark that my knowledge of the German, Latin and French languages which are the foundation of the English, were a great help to me in its study. Since 1866 I was, for many years a public teacher in Milwaukee. According to the school-law, I had to submit, every year, to a new examination. Tired of such incessant drudgery, I prepared for the State teacher's examination. I succeeded in it, receiving a diploma of eminent qualification for life.

I need hardly to tell that I continued to read assiduously English literature. I read most of the classical authors, some of them several times, e. g.

Shakespeare. For the sake of pronunciation I consulted Webster's Dictionary many thousand times. In 1887 I commenced to publish compositions in the English language, of course, after they had been reviewed by competent American scholars.

MUSICAL BUNGLING.

Translated from the "Milwaukee Freidenker."

Against musical bungling, the "Milwaukee Freidenker" imparts these remarks:" While the parents induce, without hesitation, the family-doctor to intercede, by reason of health, for dispensation of their daughters from some branch of school-instruction, they let them, carelessly, continue their lessons of music, and the hours of practising it. But it must be noticed as an abuse of the juvenile strength, if as much, or even more time, daily, is claimed for an object of luxury, like piano-playing, as for school-work. No practise lays a higher claim to the system of nerves, than piano-playing. Many a mother sacrifices the health of her daughter to the idol of music, to the foolish prejudice of fashion that piano-playing is part of mental culture.

It may safely be maintained that the musical exercises at home are more in fault of the frailty and nervous condition of many girls, than the school, which is often blamed for that defect. The instruction on the piano should not commence before the twelfth year. Only entirely healthy girls, endowed with musical talent ought to cultivate music—girls who can be expected to afford, some day, joy to their fellow-creatures by their play. But only ninety out of a hundred girls who play piano, attain, after many years of pains, an agility which is only mechanical, and far from having an affinity with

the practice of art, is directly pernicious to the capacity for plain, pure, musical feeling. It is neither necessary nor desirable that we have many piano-players of middle or bad quality, but it is necessary that our girls conserve their physical and mental health.

ON THE STUDY OF THE GERMAN LANGUAGE. TIME
WHEN THE GERMAN LANGUAGE WAS NEGLECTED.

There was a time (which has passed not long ago) when in America, the German was, generally, little respected, even frequently with the nickname "Dutchman" stigmatized' and, as a matter of course, also his mother-tongue was ridiculed and despised. But, since the Gallo-German war, the American changed his opinion concerning the Germans and their language; for they won his respect by the splendid victories of their countrymen in France. Since that memorable war is finished, we see the German language not only received among the branches of instruction in higher institutes of the United States, but even introduced into many common schools.

REASONS WHY GERMAN IS WORTHY TO BE STUDIED.

It deserves this acknowledgment from the part of Americans, and should nowhere be missed in the series of foreign languages, which in the higher schools of the United States are studied, and even not in the common schools of cities, as well as in such parts of the country in which the Germans form a considerable factor of the population, which, perhaps, so much as outweighs that of the natives. The reasons on which this opinion rests, are so manifest and palpable that they cannot escape a somewhat attentive observer, and to be sure,

it is not national self-conceit which—opposite to the American—stimulates me to speak it.

The German element of the population amounts in the United States, probably, to eight million men, therefore about to the seventh part of the total number of inhabitants. Why, such an important quantity of them must not be permitted in a country which likes to be called the freest and most civilized on earth, to conserve, to cultivate and bequeath their mother-tongue to their decedents? The immigration from Germany increases in colossal dimensions. German parents expect by right that their children, besides the language of the country, learn also their own. Or can the hatred of our Anglo-American citizens towards the Germans be so intense that their politics will aim to extirpate their native language, as the Romans tried to do in ancient Germany? Such a trial would certainly miscarry, like that of Varus in the forests of Germania. In the larger towns in the country, the knowledge, of both languages, the English and German, is indispensable for the trading classes of the people. For that reason, the American, whose attention is principally directed to practical purposes, frequently learns our language, and permits his children to participate of the instruction in this language which in our public schools is imparted. The German language is spoken by a civilized nation, and, therefore occupies as high an order as the English, French and Italian; nay, it deserves more attention than Latin and Greek, for it is not dead like them;—it is spoken by sixty-millions: or more men; it possesses a rich store of vocables; it is an original language, not derived, like the romance-languages, Italian French and Spanish, from an extinct one, nor composed like the English, from several other

ones. It excells all modern languages by the precision and perfection of its grammatical forms, and if it is not as soft and sonorous as the Italian and Spanish, it compensates this defect by vigor and energy of expression. It possesses, in all departments of science, ingenious works which boldly may be placed at the side of the most successful and accomplished ones in the literature of any nation on earth. Especially, it can compete with the works of the modern English literature.

WHICH PARTS OF THE GERMAN SHOULD BE TAUGHT.

Parts of the German which ought to be taught are: reading, writing, orthography, grammar, composition, translation from English into German and inversely in higher institutes besides, history of German literature. Under these circumstances, every German child should learn to read fluently and correctly. In order to obtain this design, more variety in the text-books is necessary. The English readers direct us, in that, to the right path. In most of the common schools there are, besides the Primer, five or six Readers, while only three, at the most four German Readers are used. They are also not equal to the English ones, in regard to the quantity of their contents. What follows from this defect? The scholars who must use the same book two years or longer, finally take no more interest in reading it, and get tired of the study of their native language.

SOME GERMANS ARE ASHAMED OF THEIR MOTHER-TONGUE

In conclusion, I wish to remark one thing more. It happens not seldom among us that young Germans are ashamed of their native language, and deny its knowledge when they converse with Americans. If this ex-

ample is generally imitated by the growing German youth, soon no more Germans will be found in America. But that must not happen. May the example of the ancient Greeks shine before the German Americans! When many Greeks were necessitated to leave their country, they shipped to Asia-Minor, where they transplanted arts, sciences and their native language. Among the celebrated written works which they created there, I mention only the *Ilias* and the *Odyessa*, these two great epic poems of Homer, the most eminent poet of antiquity. Even so it can be hoped that the transplanted stem of the German language will, in the new country, produce vigorous branches and fine blossoms, and that still a great time to come is reserved to it.

SECTARIAN DOCTRINES IN THE READERS OF OUR PUBLIC SCHOOLS.

Sectarian doctrines ought to be excluded from our public schools; but it is not so: even there where the school law forbids them, they are introduced in the Readers. Most of the Readers are tainted with the peculiar hue of Christian superstition.

MCGUFFEY'S READERS.

Take, for instance, McGuffey's readers, which probably are more frequently used than any others. They represent the biblical view of the universe, and the Christian dogmas most decidedly. In order not to claim too much the patience of my kind readers, I will review only the fourth and fifth books of the whole series.

Fourth Reader.—The fourth reader of McGuffey contains eighty numbers, of which thirteen—therefore sixteen per cent—are dyed with sectarian colors. In the fifth piece the Sabbath bell calls the child to church,

in order to kneel there at the altar. Numbers twelve and thirteen relate the ancient myth of the Egyptian Joseph. In number fourteen a mother presents her child, for the sake of remembrance, with a Bible, which she calls the fountain of light, (?) life and joy. Number twenty-three calls to the scholar: "God who has died in order to save thee, cries to thee, fear thy Creator!" Can a God also die? The subject of the following number is prayer. It commences thus: "Go in the morning and at noon and in the night to thy chamber, kneel down and pray!" But is not the child in the morning and night already there? Number thirty-three, discusses immortality under the head,—*"What is death?"* A mother teaches her child that just as out of the caterpillar the butterfly arises, God will give wings to his little dead brother that he may fly to him. (The comparison is untrue, because the caterpillar is not dead, like the brother.) Number forty-eight, entitled *"The Thunder-storm,"* is concluded with the words, "Even if a thousand lightnings dart down upon thee, why shouldst thou be afraid of death, as after having been killed by the lightnings thou wilt be with God who hurls them down?" What a merciful God! In number sixty-six the child is admonished to seek the Lord, his Saviour, while it is young, that it may at once behold his face and enter to him through the adamant (?) doors of Heaven. Number sixty-seven contains the mountain-sermon; number seventy, Biblical sentences; and number seventy-three the same.

Fifth Reader.—Here there are some samples of the fifth Reader. In number twenty-six the following fabulous story is narrated: In some city, a barber once heard a minister preach on the text, "Thou shalt keep the Sabbath." After the sermon he met him in order to

consult him, alleging, that he was obliged by his trade to work on Sunday, because the most of his customers came to him on that day; and that if he sanctified it in the sense of the Scriptures he would lose them and be reduced to beggary. The minister insisted upon his precept; the poor simpleton obeyed, and (in order to tell it in a word) became indeed as destitute as a beggar. He had to pass his whole life in the utmost indigence. But what happened?—One evening, when he had already become an old man, a stranger appeared unawares in the barber-shop, and informed him that his rich uncle, in Hindostan, had died, and bequeathed him his whole fortune. In conclusion follows the moral application of the story: "In this way the Lord recognizes those who keep the Sabbath." In number fifty-four the horrors of dooms-day are described, viz: "That the King of the judgment will appear, surrounded by thousands of spirits, with crown and pen," etc. In number eighty-three the author says: "The Bible came from heaven; approved by the Creator of all things. Its truths (?) are as sacred as God himself, and as imperishable as He, and if we look up from the visible creation to the invisible of the angels and seraphim, and ask which are the blessings of the Bible, the pen of the evangelist, and the harp of the prophet answer: The Bible is the best among classic books of the world." Is the Bible a classic book like the Iliad of Homer, like the works of Shakespeare, Milton, Cervantes, Racine, Torquato Tasso, Schiller, Horace, Virgil, Cicero, and other geni of literature? In this style fifteen per cent of the pieces contained in the fifth Reader are written. The first Reader breathes already this dogmatic spirit. For example it admonishes the child to say prayers, etc. For illustration a wood cut is also added, which represents a

child kneeling on the floor with clasped hands.

Many of my scholars didn't like Mr. McGuffey's Reader, and once one of them, a bright looking young boy, rose, crying: "Sir! I don't like to read such trash!" Said I: "And I neither: there is too much sectarian twaddle in the book; let me look for a more reasonable piece!" And so I did.

BOOKS OF SONGS IN PUBLIC-SCHOOLS.

Quite as much, if not more religious superstition is disseminated in our public-musical Readers. For the sake of example, let me examine one of them: "The national music Reader." At least in one verse of almost every piece sectarian opinions are expressed, concerning a personal God, the Christian Saviour, the angels, church-going, Sunday-devotion, resurrection of the dead, doomsday etc. It contains three parts. The first (arranged for the lower classes) contains 86, the second 113, the third 64 songs; of these, one fourth in the first, one third in the second, and more than half of the third part teaches sectarian doctrines. Here some samples of the book follow. First part: On the 5th page the angels sing the praise of the Lord. On the 8th page it is said: "God provides for us, if we address him with prayers. He sends us an abundance of daily bread (?)." On page 13th: "God resides above." On page 14th: "Holy Christmas child! While thou art sleeping, we children watch." Page 78th: Entitled: "The child's angel." There it is said: "Nobody can see the angel, he comes from heaven; he passes from house to house; where he finds a good child, there he stops, plays with the child, helps him to learn his exercises, watches him when he sleeps, till to the morning, and awakes him with a kiss." Eight songs are prayers. The second part contains ten

prayers, the third fourteen songs which are partly prayer, partly hymns, partly chorals. In these, amongst other things, it is said, namely on page 15th: "One day I also shall soar on angel-wings; on page 52nd: "The angel-stars are watching." Page 25th teaches the Jewish theory of Creation. On page 50th: "Where angels stand above me in order to conduct me, there is my country." On page 88th: "Come, prudent virgins, the bride-groom, the son of God, comes; rise; let harps and cymbals resound! In the holy city are twelve doors, each one made out of one pearl." On page 93rd the Saviour invites all men to drink his water, till all know and obey him. On page 95th Christ is called a sun, and it is said: "I shall once stand in his presence. Lord, protect me during the night; if Satan will plague me, order the angels to assist me." On Page 96th: "The name of the Redeemer shall be sung in all countries by all tongues!"

In such books our scholars learn for years, as long as they are going to school. Add to this the religious instruction they receive in most of the Sunday Schools, and you will not be more astonished that they grow up in sectarian stupidity and fanaticism, of which they never, or seldom ever, get rid. The only question is here: Contain the passages I communicated from our public Readers and song books truth or illusion? And which are parents obliged to let their children learn, the former or latter one? A certain school superintendent said: "Give to scholars the best possible books for instruction, and still they never are good enough." Our common schools ought to impart only a secular education, for America is a free country. Therefore such reading and singing-books as McGuffey's and the National music Reader should be discarded from the

list of text-books.

WHAT INFLUENCES EXERCISE THE EFFORTS OF THE NORTH AMERICAN TURNER BUND WITH REGARD TO PUBLIC EDUCATION? AND TO WHAT EXPECTATIONS DO THESE EFFORTS ENTITLE.

[A. LAUREATE PRIZE ESSAY 1869.]

Mens sana in corpore sano.—A sound mind in a sound body.—GALENUS.

EDUCATION OF THE PEOPLE.

What means education of the people? It means the development and cultivation which the State bestows on its inhabitants. Education of the people is a duty of the State, is necessary in every State, especially in Republics, in which the people is the sovereign, and all citizens have the right to vote. But the education of the people principally depends on the quality of its public schools. Upon the whole, they admit that the nation owes every citizen the opportunity and means of an education. Certainly he has a just title to his education, effected by the nation; education shall be imparted to him not by charity, but sacred right. They agree also that education ought to begin early in childhood. In this essay, neither the education which parents impart to children, nor that which nature accords to them will be discussed; it is restricted to public education, which the State should confer upon its citizens. What influence exercises the North Amer-

ican "Turner Bund" with regard to it, and to what expectations do they entitle us?

The Turner Bund tries to realize these ideas in the schools of the United States, declaring (Stat. 9.): "It shall be one of the principal tasks of the Turner associations to work for the introduction of the systematic instruction of Turning in the schools, being an indispensable branch of a sound education."

MENTAL CULTURE. NO SECTARIAN DOCTRINE IN SCHOOLS.

But the efforts of the Turner Bund are also directed to the mental cultivation of the youth (Stat. 9.). For it is another defect of our public-schools that they do not impart to the youth a reasonable intuition of the Universe, conformed to the laws of Nature, but rather foster that of the Old Testament. True, the Statute books of several States prohibit teaching of sectarian opinions in the public-schools; but the school officers don't mind them. The English Readers are crowded with the doctrine of the ancient Church. In the text-books of Geography, the creation of the Universe, the creation of Man, the Deluge is represented according to the Mosaic legend. In some (if not in many) schools prayers are recited, biblical passages learned by heart, and the Scriptures read. Some school superintendents praise such a bad practise in the public papers. Teachers who sincerely do homage to Reason are called infidels, are mistrusted by the parents of the scholars, perhaps also kept aloof from positions in schools, or discharged, and exposed to scorn, persecution and destitution. Some Germans are not even satisfied hereby; they insist that what they call religion, ought to be taught also in the common schools, and as such a demand contradicts the school law they rather send their

children to sectarian (parochial) schools. Natural sciences, which most are adapted to afford to youth a true view of Nature, her forces and phenomena, also moral philosophy and natural Right meantime are excluded from the public schools. In order to oppose this mischief of observation, the Turner associations pledge themselves to keep the scholars free from every direction of the Churches (§ 11 of Stat.). The Readers composed under their direction correspond to this purpose, and, therefore, are worthy of notice.

In the same paragraph they pledge themselves to strive that in such districts where the German element of the inhabitants is represented in a great proportion the German language, besides the English, be introduced.

SINGING AND DRAWING.

Singing and drawing are, in the ideal Turner school, also appreciated as means of general instruction (§ 11.) These two branches of learning hardly in any public school are practised; or, if the scholars sing, there are only a few songs, composed for one voice, which are learned in a mechanical way by singing to and repeating the song of the teacher. Knowledge of notes, a regular instruction in singing is out of the question. And still, how pleasing these branches could be to the children! The everlasting sitting and silence and spelling deadens the juvenile mind.

Drawing would impart more variety and liveliness to instruction, and the scholars like it better than other exercises, because it is founded on intuition. At the same time they get accustomed, by good models, to the sight of beautiful forms, to say nothing of the usefulness of drawing in the business line.

NO HIRING OUT CHILDREN IN TENDER AGE.

Finally, the members of the Turner Unions are expressly bound by paragraph 12 of the Statutes, not to withdraw their children from the school, nor to hire them out for work, before they are fourteen years old. If I understand the meaning of this paragraph, the Bund aims by it at two purposes, both of which are of great moment; they will not allow the time, necessary for education, limited, in order not to deprive the children of the opportunity for necessary education, nor to help avaricious, rude parents to wear out the feeble forces of their children prematurely for their egotistic purposes, to embitter them the merry enjoyment of their youth, and to transform them into cripples. Who could doubt it that there are such unnatural parents? Hail to the friends of the children among the Turners who take an interest in the welfare of children, protect their rights, and try to promote their happiness! The love and gratitude of the youth, the training of a stronger generation, the enhancement of the public welfare, and the consciousness to have labored for the progress of humanity, will be the sweet reward of their noble efforts.

INFLUENCE OF THE TURNER ASSOCIATIONS UPON
THE BODY OF THE ADULTS.

When the young man passes from the school room into public life, they call his education finished, and the State abandons him henceforth to his own direction. But his cultivation is, nevertheless, not yet accomplished; really, it is never finished; for education of man continues through the whole life; but if parents and teachers before took care of it, he is directed to himself, since

the Law declares him of age, and, therefore, must himself set to work to continue his culture. In this period, of his life the Turner Unions offer him again their help; they open to him their halls where he can continue the exercises he began when he was a scholar, and enlarge his sphere. He seizes gratefully the offered opportunity, and continues to practise eagerly the vocation of a Turner which he learned to like. He resigns it not, even when he has established a family, because, he will retain the strength and dexterity he formerly acquired. He pursues no more grand performances; his interests are now engaged in other affairs which concern him nearer: he discards also dangerous exercises, for the father of a family is not permitted to risk an arm or even a finger for the sake of vain glorious sports, but he likes and still practices total commotion of the body in order to preserve his health.

INFLUENCE OF THE TURNER ASSOCIATIONS UPON THE MIND OF ADULTS.

The influence of the Turner Unions is also efficacious with regard to the mind of the adults. In order to be able to appreciate their efforts we must consider the public state of our country. According to the opinion of Theodore Parker ("Speeches and Addresses," 1. vol.) which though expressed forty years ago, may be still valid, in the whole, to day, four public forces influence the self education of the citizens: Politics, Industry, Church and Literature. Each of these forces has its bright and shady side, which, by Parker, are delineated in distinct features. From his representation follows that the four national activities though also exerting some salutary influence upon public-education, do not afford that degree of perfection which would correspond

to the idea of the individual man and of a republic. The State does not teach perfect justice, neither the Church; Commerce does not teach consummate morality, and the literature which happens to meet with millions of readers, especially newspapers, teach the people to esteem public opinion higher than absolute truth.

Under such circumstances, Turner Vereine are, indeed, a blessing of the nation, for their members learn by them to know the bright and dark parts of those public forces, to esteem the former, and to despise and fight the latter ones. Their intelligence is elevated in their halls, for it is the special task of the Bund to lead its members by all its ways and means to the right understanding of all radical reforms which happen in the social, political and religious life. (Platform, 1.) This Union is a nursery of all ideas which shoot from a natural, reasonable view of the Universe (1.) Moreover the Bund sees in the way as, in this country, most of the public affairs are treated a great danger for the developement of true liberty (Platform 3.) It, therefore, obliges the single associations to take care of the enlightenment of its members in the pendent political questions (IV.) In order to attain the purposes which are mentioned in these paragraphs, every Turner society possesses a library into which only such works are admitted which are written with the intent of progress, and are fit to advance the cultivation of free men in all directions of public life. For the same end are also regular meetings arranged in which the members communicate the liberal ideas they gained before or recently, and such lectures are delivered as are in harmony with the progressive tendencies of the age. Especially, with regard to a reasonable intuition of the Universe which agrees with the laws of Nature, these institutions of the Bund

must produce so much greater effect in such members as were instructed in the schools of the Bund, because sectarian instruction in such schools is excluded (§ 11 of the Statutes,) and, therefore, their mind is so much better prepared to understand and to accept free-religious truths. For experience teaches that it is difficult to root out weeds of superstition if they were sown in the minds of the youth, and had much luxuriated. Representations, opinions and doctrines, instilled into the juvenile mind, usually stick in the memory, and extend their effect through the whole life. An old man rarely gives over the faith he received in his youth.

THEY SPREAD HAPPINESS IN PUBLIC LIFE.

But the Turner associations are not satisfied to promote their own physical and mental prosperity, they intend also to spread happiness in public life: for they pledge themselves to strive for the realization of reforms in social, political and religious sphere, and in particular, for equal rights of all men (Platf. I.) Therefore, they combat every attempt to limit liberty of conscience, or to oppress the colored man; they fight the hatred of aliens, the restraint of the right of suffrage, and, in general, all infringements of right which cannot be reconciled with human and republican principles (Platf. III.) Knowing well enough that the best laws turn out dead, if those who execute them are guided by party rage, egotism or ambition, they oppose undauntedly political corruption (Platf. III,) and help onward the election of such candidates who beside honesty have the necessary ability. Their halls are open to every orator who, by gift of eloquence, is able to satisfy the expectations and interest of our age. They celebrate the anniversaries of such

men who became renowned as champions of religious enlightenment, or in the realm of natural science e. g. the festival of Thomas Paine and of Alexander Humboldt.

When, in 1861, the Union was endangered, and President Lincoln called the citizens to arms, most of the Turners entered the army voluntarily. The rebels in Missouri had fortified a camp. Almost all Turners of St. Louis enlisted for the fight forming five regiments and, joint to the Germans of the city, took the camp. The first man who in this struggle fell, was a Turner. One of the regiments was commanded by general Sigel. The Turner society of New York, organized the 20th regiment, commanded by Max Weber. The 5th regiment of Wisconsin, being part of the famous iron brigade was composed of Turners. The Turner association of Cincinnati raised the 9th regiment of Ohio, under command of colonel Tafel. In this way, almost all members of the Turner Bund served in the armies of the Union; in fact, a very large per cent of the Bund fell in the bloody battles of that war, e. g. the fourth part of the association of Milwaukee. Many were also wounded; others carried the germ of an incurable disease from the infernal rebel prisons into their homes where they found an early grave.

THEIR ADVERSARIES HAVE NO REASON TO BLAME THEIR EFFORTS, AND TO ACCUSE THEM OF INFIDELITY.

But the adversaries of the Turner societies object to their efforts on the ground that they also carry on politics, and are infidels. In a republic their political efforts cannot excite any suspicion; to the contrary, the Turners are designated to come forth, among the other forces of the nation, as an important factor. If they acquire, by their ex-

ercises, physical strength and ability, can they conceive a grander aim of them than to enable, by them, themselves to protest, to defend, to save their country, if it be necessary? Should they, with such intentions, look on indifferently if vile fellow citizens carry on politics as a trade, despise the most sacred interests of the country, and lead it, by their nefarious management, to the verge of ruin? If they are determined to spill their blood for the imperiled country, they must also be permitted to render their vote in its common affairs, to be a torch to the short-sighted, a support to the vacillating, to pull the mask from the face to the mock-patriot, and where a decisive issue is in danger to throw also the influence of their Bund, counting 30,000 members into the scale.

Especially vain is the reproach of disbelief which some hurl into the face of the Bund. Their intuition of the Universe is the natural fruit of the knowledge they gain in the departments of progressive science. With the same right, A. Humboldt, Darwin, Louis Buechner, Lyell, Tyndall, Herbert Spencer, Thomas Huxley, and most of our modern poets, were to be accused of infidelity. If true to their conviction, they give expression to their views in their meetings, and try to propagate them, they act hereby just with the same right, as the believers from their part. In general there is only one liberty, though it manifests itself in different directions, in the same way as all colors of the prism emanate from one ray of light. A liberty which were prohibited from the approach to politics or to religion, or to any other fountain of public life, would not deserve more its name.

EXPECTATIONS TO WHICH THE EFFORTS
OF THE NORTH AMERICAN TURNER
BUND ENTITLE. WITH REGARD
TO PHYSICAL TURNING.

DEGENERATION OF MAN.

Many incontestible facts, and a glance at life teach us that the human race in the countries which they call "civilized" is subject to a gradual physical and moral deterioration, growing worse and worse from one generation to the other. This is still more so in the cities than in the country, and more in Europe, than in America. What is the cause of this occurrence? Ignorance, or inattention to the most sacred laws of Nature. It is known, according to the tables of mortality, that nearly the third part of new born children die either from scrofula, or from pulmonary disorder. Diphtheria, scarlet fever, measles and croup, annually snatch away a great part of the young ones. Our cities are overstocked with sickly people who suffer from weak stomachs, weak nerves, weak limbs. Is there, perhaps, a better appearance with regard to mental life? The number of weak minded is continually increasing in all civilized countries.

REMEDIES.

In order to remedy this state of phenomena, and to improve in general the health of the people, there are different expedients, e. g. reforms of diet, of dwellings,

destruction of intemperance and luxury, education of a moral and frugal generation etc. But national gymnastics, surely, are also one of these expedients, and besides, one of the most excellent and most efficacious. I don't now, by turning, mean bold, dangerous feats of art, but the practical instruction to train the whole body of man. No force, without effect; no cause, without consequence. If the efforts of the North American Turner Bund will succeed; if, according to its platform, gymnastics are generally practiced, not only in higher institutes, but in all public schools, and are also continued in later age; with a word, if they become national they will produce the most salutary effects. I will delineate the most important at least in the outline.

EFFECTS OF TURNING.

The Turn gymnast will be able to use and govern every limb, every muscle of his body. It is well known what dexterity jugglers, piano players, and even people who have only one arm or some toes, can acquire by continued exercises. Fatal accidents, as they befall easily the awkward, the infirm and the recluse will be rare, for the Turner holds the best preventive in himself. A good Turner falls like a cat. Even in sudden disasters in which the novice usually loses the presence of mind, he knows to help save himself and others. He who does not exercise his body has no wholesome blood. The truth of this axiom is proved by our green-sick town misses, seamstresses, milliners, thousands of scrofulous children, of the large cities, and by so many phthisical and consumptive people who form the largest class of patients, especially among scholars, copyists and manufacturers, and who, almost without an exception, fall victims of death. The Turner has fresh blood and sound lungs. He owes these ad-

vantages to exercises with clubs, at the single and double bars, and to others.

Even with regard to Aesthetics, the power which gymnastics exert on the body will be apparent. The pale cheeks will disappear, and abound in healthy, red blood. Compare the stout maintenance, the vigor of the growth, even the elegance of the Turner with that of the clumsy manufacturer, and laborer who is bent by toil: what a difference! Not the poisonous colors and salves by which the fair ones procure an artificial tinge of red and white to their pale cheeks, but the gymnastics discover the secrets of true cosmetic.

PROLONGATION OF LIFE.

"The usefulness of gymnastics," says H. C. Richter (in his speech: "How do we conserve us youthful?"), appears, principally, in the renovation of life. The well regulated and vigorous motion is salutary for the body. "Only the Turner knows the great salubrity of that profound, intense breathing; only he knows how the gymnastics advance the reception of new spirits of life into the breast; how they cause the blood to permeate easier and quicker in the veins; how they sharpen the appetite; how they promote sleep and every process of secretion." In accordance with Richter's observations, gymnastics will, when generally practiced, rejuvenate the nation, and prolong the duration of life of the sexes.

EFFECTS ON THE FORMATION OF MIND.

The advantages of Turning will also be apparent in the mental life of the nation, for body and mind are, essentially, a unity. Great mental efficiency is usually joined with physical strength. Schiller was indeed a great poet, and Lichtenberg a prominent mathematician, though both had a feeble body; but they are only exceptions to the rule. A sane disposition of mind will

be perceived in the way of life of the future generation if it be accustomed to Turning. The spleen and hypochondria will disappear. Many Turners who were before whimsical and morose, were changed, in the Turner societies, into lively fellows of good spirits—We hope that national Turning will also form the character of people. Constancy in noble intentions, firm courage in days of adversity, perseverance in enterprises of public benefit, with a word: a decided character will replace frivolity, time-serving, hypocrisy, a coward policy.—As (according to Richter's remark) regular gymnastics, practiced in common, accustom the single individual to let prevail the law and order, even in the most perfect exercises of force, and to subdue the rude physical power to the dominion of his own reason and of common sense: they will, certainly, make sensible the juvenile mind for virtue and law.

TURNING USEFUL FOR EVERY VOCATION.

Turning is profitable for every business. If you are bound to sedentary life, you avoid, by it, diseases, or you destroy the germ of them. If your trade demands physical force, Turning prevents awkwardness which otherwise is inevitable, and provides nimbleness. It affords to the workman, anyhow, an agreeable recreation.

IT PREPARES TO WAR.

Turning is, finally, an excellent preparatory school of war. "What?" cry the opponents, "must the children be educated for war; the Turnershall changed into an exercising ground; an exhilarating sport into war-like earnest?" Not at all! The art of arms must not be taught in the Turning school: but as Turning generates resolution and energy; as it accustoms to order and obedience; as it strengthens and hardens the body, and

makes the limbs pliable: it fits, hereby, the men for the combat, if it is necessary for the fatherland. What were the tournaments, from which even the name is derived? Military exercises, plays, preparing for serious combat. To what agency owed the Greeks their military superiority, their glory of arms, their independence; To the gymnastic exercises to which they applied in their schools and national games, and to which the youth was obliged by public laws. Without them 10,000 Athenians would not have defeated, at Marathon, a hundred thousand of Persians! the Greeks would not have vanquished, at, Plataeæ, a three times larger army of the enemies; their fleet would not have gained the victory at Salamis.

The Spartan youth, in particular, excelled by hardiness and physical strength; it made Sparta and Greece respected, feared, and praised by the neighbors. Three hundred Spartans and a small band of allies defied, at Thermopylæ, the whole army of the Persians checked them for three days, and let them only over their corpses invade Greece. Xerxes could, not take the Pass but by treason, and a loss of 50,000 men. In modern times, Switzerland understands the political importance of Turner schools. As this country has no standing army, and every citizen is bound to military service, these scuools represent the barracks, and train an ignorant offspring in them. America's condition is the same; national Turning, here also, will afford incalculable advantages. It habituates to union, order, attention, for time-keeping and command: matters which in an army, composed of thousands of members, are of great importance. It gives to the body a military attitude and bearing. The exercises at the bars, climbing, shoving and lifting, prepare the arms for the manifold ex-

ercises with gun, and strengthen the breast. The exercises in throwing, especially those with the spear, are preparatory for shooting with the fire-arm, teaching to conform hand and eye together. Vaulting, (jumping on the wooden horse) prepares for riding horseback. Running and leaping, as well as marching, belong also these performances.

They object that people have no time for such exercises; but we answer, first, with regard to children who go to school: spend every day or weekly several times, half an hour of the regular school-time for these exertions. The small loss of time, if any, for mental culture is very likely outweighed by the joyful and refreshing disposition of mind which these exercises cause to the scholars by attention in which they are kept by them, and by other benefits they afford to them. The adult members of the Turner Unions find time enough to perform these exercises. They meet for them on Sundays. These days are also, in general, at the people's command. Would it not be more praiseworthy and useful to employ them for exercises which have a patriotic scope, than to waste them with debauchery, and playing at cards in saloons, in dancing-rooms, with nightly revels? We have military academies at West Point. New Haven and Annapolis, which educate officers for our armies and fleets. Let us have also Turner institutes all over the country in which the nation receives the necessary preparation for defending and offending in war time. When in 1851 the Southern States raised the flag of secession we felt keenly the want of well trained troops, Let us make Turning a business of the entire nation, and the State, and we shall not have any more of a second Bull Run

A precious prize is to be won by it: security for the

liberty of every citizen and of the whole country, for its wellfare and glory, for the safety of the families and domestic happiness; with a word for the highest and most precious goods which makes up the felicity of man.

And, in order to accomplish national education girls, too, ought to exercise in Turning. Let also girls practice gymnastics. This is done already in some places; let such institutes soon be established everywhere.

Then will diseases and defects which now-a-day frequently assail the fair sex, e. g., the green sickness, asthma, consumption, megrime excrescences and crookedness of the back occur rarely. Bad accidents at deliveries which now destroy the life of many a mother who is used to sedentary life and which render entire families unhappy will also chance very seldom.

Our mothers will bring forth sound, vigorous children, and take so much more care of good physical education of their offspring, as they find out its advantage by their own experience.

EXPECTATIONS WITH REGARD TO MENTAL EFFORTS OF THE
TURNER BUNDS.—EQUAL RIGHTS AND LIBERTY FOR ALL.

The efforts of the North American Turner-bund are not only directed to the physical education of the nation, but they are also extended to the promotion of its political, social and religious interests, in general, to the improvement of the higher nature of man. The expedients it uses for this purpose, e. g., regular meetings, Turn festivals, Turn excursions, libraries, singing clubs etc., will,—as we hope—be established everywhere in the country; mental culture, too, will become the concern of the people. If this epoch of civilization commences, people will relish good, popular ingenious writings, instead of insipid novels and re-actionary journals. Then the

shackles of sham-democracy, of money-aristocracy, of priestly power, of domestic- and school tyranny will fall to the ground. The colored man will not only enjoy the right of suffrage, but also acquire the means to conserve, and enjoy his life in an honest way. The stronger sex will not, in his physical superiority, find a privilege to be the guardian and governor of the feeble one. The relations of the school will be utmost assimilated to the likewise reformed family life, and the youth will not see spoiled their most beautiful years of human existence. The State will make no more distinction between jews and christians, believers and infidels, natives and adopted citizens; between thorough-bred Yankees, German and Irish people; it will consider them all as its children, award them the same rights, as they must bear the same loads; grant them the competition to all public offices, and the advantages of the commonwealth and in future, the offices will no more fall a booty to the political victor, but will be conferred according to merit and worth.

PAUPERISM WILL HAVE AN END.

Pauperism among the proletarians, this curse of the old world, which also in the large Atlantic cities of America is felt more and more, will be terminated by workingmen associations, hereditary laws and other reforms in accordance with the age; the partiality of a blind fortune will be limited, and the power of moneyed aristocracy restrained, the greediness, usury and tyranny of the capital checked. In general, humane and truly democratic principles will more and more penetrate the mind of the nation, and the opposite infringements of Right, become scarcer; Liberty, the device of our coin, will, then, be no more only a fine phrase, but truth and reality.

INTELLIGENT VIEWS OF THE UNIVERSE.

Another fruit of culture will be an intelligent view of the Universe. The power of superstition will disappear and cede to the rays of knowledge; the age of Reason for which Thomas Paine wrote and suffered, will dawn. The people will not endure to be managed and deceived by modern Pharisees and Tartuffes. To be sure, it will tell nobody what he must believe, or how he ought to imagine and worship the Supreme Being; but it will nevertheless take care of liberty of conscience against the usurpations of fanatical dogmas, and arrogant sects, contend against their intolerance, and spirit of persecution.

EFFECTS OF NATIONAL SINGING.

The fine arts, if generally introduced, will not fail to improve national life. Song, in particular, exalts the pleasures of social life; it opens the eyes and the heart of the young man to the charms of true love, and joins closer the tie of friendship and fraternity of the associates who foster equal sentiments, and struggle for the same aim of humanity. The improved national song will displace the rude, obscene airs which now are still heard, sometimes in the streets, and at drinking parties, will elevate public morality to a higher standard, will kindle the hearts of the people for freedom, right and fatherland. If the poet and singer Tyrtæus whom the Spartans sent to the Messeniens by mockery, because he was lame, was able to inspire them with such courage by his songs that they could resist their enemies, the Spartans, and entirely vanquish them: what effects will the songs of our modern composers, e. g. of Carl Maria Weber, Kreuzer, Mendelsohn, and Wagner produce? Will they not have power to inspire courage to a nation of Turners for the interests of their

country? Did not Theodore Korner's war songs put in music by C. M. Weber, strengthen many a warrior for the combat? Who is not inflamed for every noble exploit, by the patriotic tunes which are sung in the Turner societies? And if such tunes become, like turning, the undertaking of the entire nation, what grand deeds must they not cause in time of public perils.

AGE OF UNIVERSAL DEVELOPMENT OF HUMAN FACULTIES.

The German Turning institution will inaugurate a new epoch of civilization in America:—the age of the general harmonious development of all human faculties. As far the people was seeking its welfare from outside from the physicians and their remedies for the body, from the church and her priests for the mind; in future, it will create its paradise and heaven by itself. It will regulate its actions according to the laws of the physical and mental nature of man. It will culture all its forces. "*Mens sana in corpore sano.*"—A sound mind in a sound body. This sentence of Galenus, recommended two thousand years ago, will be the device of the nation. The body, the supporter of mental force, will be restored to its full rights, will be declared of equal birth with the mind, will be like this, and with the same care, cultivated and improved, and the ideal of human perfection thereby, more and more realized.

All forces of man will be harmoniously developed.

His animal instincts will not be more oppressed, as a mistaken piety used to do, in the mediæval age, and also now a day still often tries to do; nor will they dominate at the cost of his higher faculties, as it also often is done; humanity, morality, right, patriotism, love of husband and wife, faithfulness of parents, brotherly love, friendship will be highest esteemed. The people will imprint what there is good, true and beautiful, in

its actions, will fulfil all duties of a good citizen, and practice humanity, the highest aim of mankind.

Universal brotherhood will then cure the wounds of fate, dry the tears of poverty, unite all men into one family. Earth will then be, what it could and should be, our home and elysium indeed.

SECTION SECOND—ON A PIECE OF CHALK.

IMITATED FROM PROF. TH. HUXLEY ("LAY SERMONS.")

EXTENSION OF THE LAYERS OF CHALK.

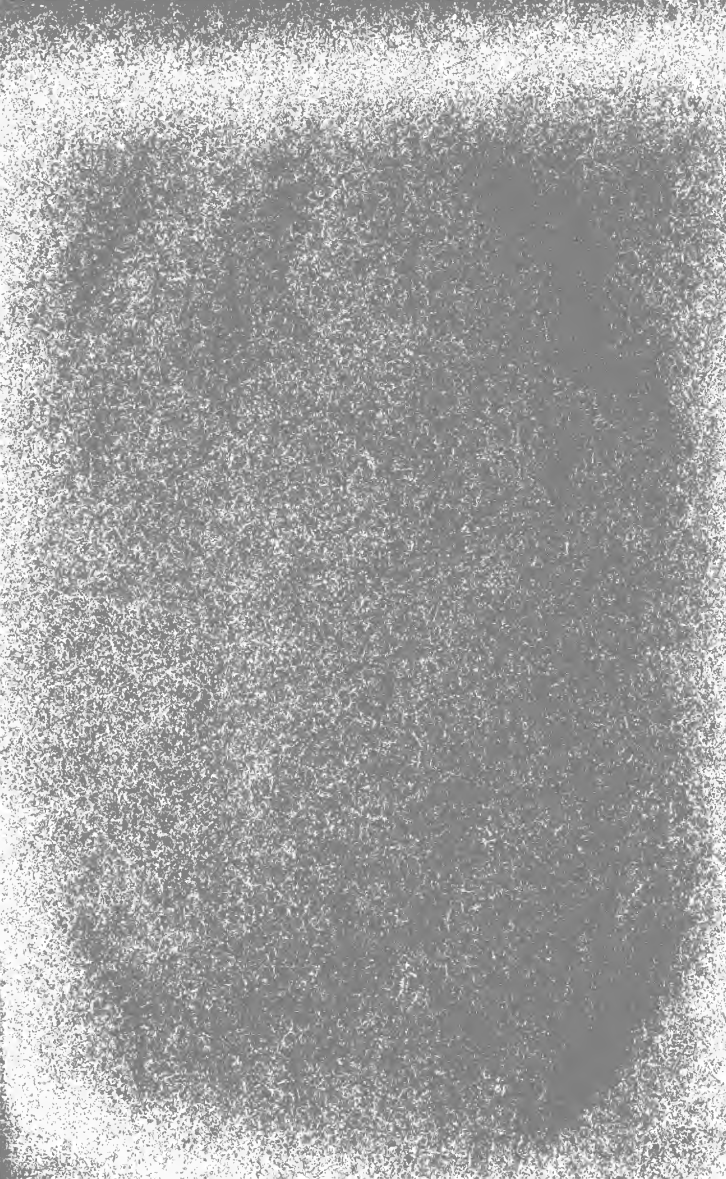
If you would dig a well in the midst of the city of Norwich, in England, you would soon have to work in that white substance which is almost too soft to be called rock, and is generally known by the name of chalk.

But the layers of chalk in England are only an inconsiderable part of the area which the formation of chalk occupies on the globe. Chalk occurs in the north-western part of Ireland; it expands over a large portion of France, the chalk upon which Paris rests being in fact only a continuation of that of the basin of London; the chalk extends through Denmark and middle Europe, and stretches south to northern Africa, while to the east it appears in Crimea and Syria, and can be followed as far as to the shores of the sea of Aral.

If all layers of chalk on the earth were included into an irregular ellipse, its longitudinal diameter would amount to three thousand miles; and its circumference equal that of Europe. Therefore, chalk is no inconsiderable element in the masonry which the crust of earth forms. Now, what is this far stretching substance which constitutes a part of the surface of the earth? And whence did it come?

ITS COMPOUND.

In the chalk a large chapter of universal history is written down. It is easier to learn the language of the

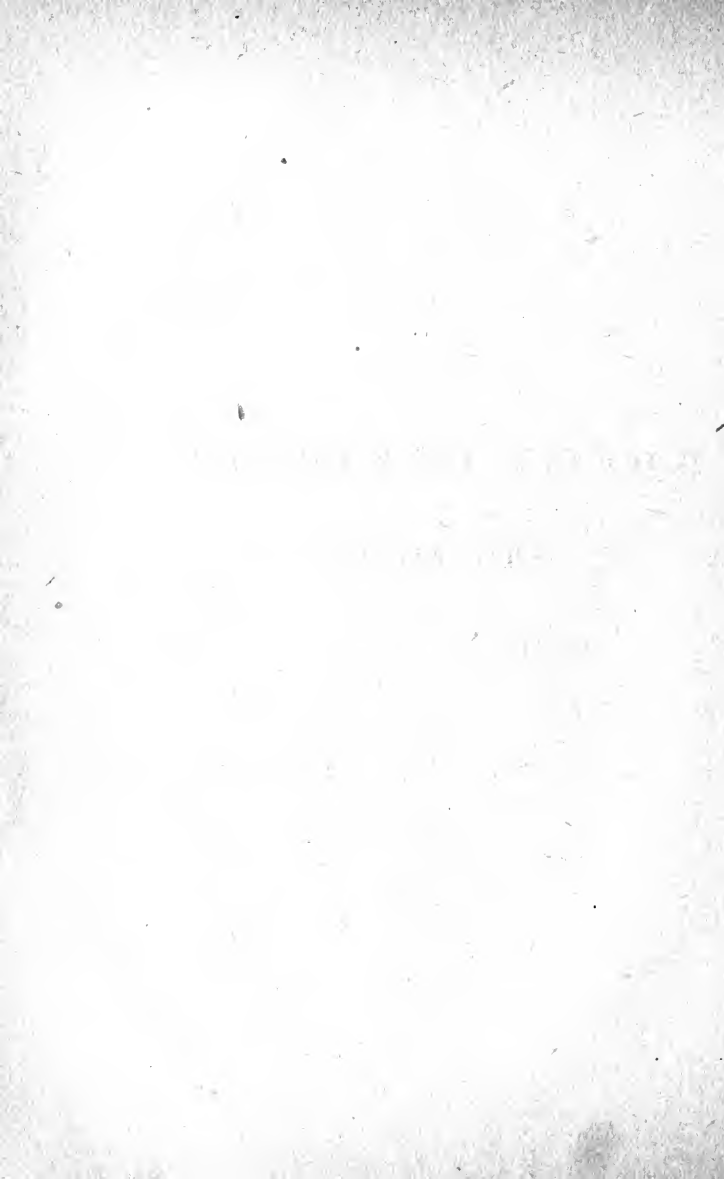




JOHN Q. ADAMS.

SECTION SECON

NATURAL SCIENCE,



chalk than Latin and Geeek, provided that we will observe the broad ground lines of the history it has to tell; and now, if you please, let us spell, in company this history.

We know that if chalk is burnt, the result is quicklime. Chalk is a compound of carbonic acid gas and lime, and if it is much heated the carbonic acid evaporates, and the lime remains. By this experiment we see the lime, but we do not see the carbonic acid.

But if you pulverize a little chalk, and pour the powder into strong vinegar, much bubbling and fizzing takes place, and finally a clear liquid is produced in which no more chalk is visible. There the carbonic acid in the little bubbles is seen; but the chalk which was dissolved in the vinegar disappears from sight.

The chemists prove this kind of composition of the chalk still by other experiments which I here pass over, and they teach us that it almost entirely consists of carbonic acid and quicklime. It is useful to us to proceed from the knowledge of this fact though it seems of not much help. For the carbonic acid of the lime is a substance far spread which we encounter under very different conditions. All kinds of lime-stone are composed from more or less pure carbonic acid and lime.

HOW IT APPEARS UNDER THE MICROSCOPE.

If you grind a slice of chalk down so thin that you can see through it, it appears quite differently, when it is observed under the microscope. Generally, the mass consists of small granules; innumerable corpuscles are imbedded in this matrix, some smaller, some larger, but not longer than one-hundredth of an inch in diameter (having a well defined shape and structure.) A cubic inch of some species of chalk, may contain hundreds of thousands of these bodies compacted together with in-

calculable millions of the granules. If you rub up, in water, some chalk, with a brush, and then pour off the milky liquid, the granules, and the minute corpuscles may be separated from one another, and submitted to the microscope, these rounded bodies appear to be nicely formed calcareous fabrics consisting of a number of chambers communicating freely with one another. The forms of these chambers are different. A most common one about resembles a raspberry, and contains a number of nearly round chambers. It is called globigerina. Such small corpuscles of pretty creatures which are more numerous than the sand of the ocean, are still found in a large part of the surface of the earth which is covered by the sea.

THE SLIME OF THE ATLANTIC OCEAN EXAMINED.

Namely, in 1853 Brook, lieutenant in the navy of the United States, brought, by means of an apparatus invented by him, slime up from the bottom of the Atlantic ocean, and sent samples of it to the professors of Ehrenberg, in Berlin, and Baily in West Point who being very skilful in microscopy, examined it, and found that it for the most part, consisted of the mentioned globigerinas which also occur in chalk. Then, as the Atlantic cable was to be laid, captain Dayman of the English admiralty received commission to examine, the bottom of the sea, to bring back samples of the bottom, and to produce them to his friend Th. H. Huxley for examination. The result of the examination of both the gentleman was, that nearly the whole bottom on which the cable rests, 1700 miles wide and still hundreds of miles towards south and north, is covered with a fine slime which, when dried on the surface, becomes a grayish white friable substance, looks like chalk, and

also is fit, like this for writing. Chemical examination shows that, for the most part, it consists of carbonic acid and lime, and if, like chalk, it is cut in thin slices, and observed under the microscope, there is also an innumerable quantity of globigerinæ discovered. Consequently, this slime of the profound sea, principally, is chalk.

CONTENTS OF THE SLIME.

The chambers of many globigerinæ are filled with a soft animal substance. This one is the remainder of the creature to which the shell, or rather skeleton owes its existence, and which is an animal of the simplest kind. In fact, it is merely a particle of living jelly, without any special parts—without a mouth, arms, muscles, nerves or definite organs, disclosing its vital power only by stretching out, and retracting from all parts of its surface, long filamentous processes which serve for arms and legs. And still, this deformed animalcule is able to nourish itself, of growing and multiplying; of separating from the ocean, the carbonate of lime, which is dissolved in the sea-water, and of building up that substance into a skeleton for itself. (The history of the globigerinæ is given in my book “The Youth’s Liberal Guide,” part second §§ 5 and 7.)

AGE OF THE CHALK FORMATION.

But the hardened slime of the ancient sea reveals, here and there, also the remains of higher animal species, e. g., of corals, of the nautilus shell which resembles the pearl shell, and of all species of sea-hedgehogs and star-fish. All these are till to-day confined to sea-water and remains of them are found in the chalk, while in this not one kind of testaceous animals which live in fresh water can be found. If we consider that the remains of more than 3,000 species of aquatic animals

were discovered among the fossils of chalk, and that the majority of them belong to such forms which now only are found in the sea, we have one more proof for the assertion that the chalk represents the ancient bottom of the sea, and we shall not find the supposition exaggerated that the great area of the dry land which the chalk now occupies, once has been at the bottom of the sea.

It is not less certain that the time while the the countries which now we call England, France, Germany, Poland, Russia, Egypt, Arabia, Syria, were, more or less, covered with a profound sea, was of considerable duration. It is known that the chalk, on some places, is more than a thousand feet thick. I think, you will consent with me that it must have taken a long time for the skeletons of animalcules which have but one-hundredth of an inch of diameter in order to accumulate such a mass. I have said that the remainder of other animals are dispersed through the thickness of the chalk. Some of these belong to creepers of considerable size. These also lived their time, had their ancestors and descendants, what surely wants time, for the creepers grow slowly.

CHANGES OF THE AREA OF THE CHALK.

On the coast of Norfolk, powerful layers of alluvial clay are seen over the chalk, or rather between the chalk and clay, there is a proportionately thin layer which contains vegetable matter. Both this layer and the layer of clay must be younger than the chalk. Now, this layer reports wonderful things. It is full of trunks of trees which still stand as they have grown. Here are pine trees, with their cones, hazel-bushes with their nuts, here stand the trunks of oaks, yew-trees, beaches and alders. It is self-evident that the chalk must have been lifted up, and changed

into dry land before forest-trees could grow upon it. As the bolls of some of these trees are from two to three feet in diameter, it is no less clear that the dry land thus formed remained in the same condition for long ages. In these forests the remains of elephants, rhinoceros', hippotami, and other large beasts are found. That dry land, with the bones and teeth of long-lived elephants, sank by degrees, to the bottom of a glacial sea, and was covered by this with immense masses of alluvial clay. Sea-beasts, such as the walrus, paddled about where birds in the branches of pine-trees had twittered. We don't know how long this condition of things lasted; still, it also, in time, was finished.

The accumulated mud of the glacial sea hardened; forests grew again; wolf and castor took the place of the reindeer and elephant, and at last, the history of England began to dawn. And the wondrous transformations of the sea into land and land into sea, did not remain limited to a corner of England. None of the present forms of earth existed. Our great chains of mountains, Pyrenees, Alps, Himalayas, Andes, they have all mounted, after the chalk was deposited, and the sea of chalk had flooded over the tops of Sinai and Ararat.

THE CHALK SEA CONNECTS THE ANCIENT AND MODERN FORMS
OF LIFE.

But great as these physical changes of earth are: not less striking are the transformations of its living inhabitants by which they were accompanied: All the large classes of the animals of the fields, of the air and of the water, flourished long before the deposition of chalk. But very few (if in general, any one) of these old animal forms were identical with those which presently exist. If we could wander back to those ancient

times, we should see mammals, birds, creepers, fishes, insects, snails etc., which certainly could be distinguished as such ones, but yet would not be the same with which we are acquainted, and many would be quite different, from that to the present time; the inhabitants of earth have experienced incessant changes, though slowly and by degrees. There were no catastrophes which floated off the forms of life of one period and replaced them with new creations; but one species dissappeared, and another took its place. And the inhabitants of the sea of chalk are those which connect together the members of the old and new forms of life, groups which die away, flourish, side by side with groups which are now the ruling forms. In this way, chalk contains the remains of those strange flying and swimming reptiles of the pterodactyl, the ichthyosaurus and the plesiosaurus, which are found in no later layers of earth, but were frequent in the preceding periods. But, among the expiring remainders of former times some modern forms of life are found which look like Yankee peddlars, among a tribe of red Indians. Crocodiles of modern type come in sight; bone-fishes very similar to extant species, almost displace the fish forms which prevailed in older seas, and many species of living shells we get acquainted with first in the chalk.

HOW DID THE TRANSFORMATIONS OF THE EARTH AND HER INHABITANTS ORIGINATE?

So far, I have, for ought I know, alleged well proved facts; but the human mind is thus disposed that it always tries to discover also the remoter links in the chain of causation. If we admit the manifold changes which in any place of earth, by sea and by land, took place as proved, we cannot forbear to ask how they were effected: I do not know if somebody can give a

satisfactory answer to this question. Not I, certainly. All what with certainty can be said, is that such movements are part of the usual course of Nature, inasmuch as they still take place before our eyes. It can be safely proved that some parts of the land of the northern hemisphere, is at this moment insensibly rising, and others insensibly sinking; and it can be shown indirectly but sufficiently, that a vast area which now is covered by the Pacific ocean, has deepened thousands of feet since the present inhabitants of that sea came into existence. Hence, there is not a shadow of reason for believing that the physical transformations of earth, in past times, have been effected by other than natural causes.

Is there more reason that the accompanying transformations of the living inhabitants of the planet have been brought about in another manner? Before I answer this question, let me report a special case. The crocodiles have, as a group, a high antiquity. They were there in abundance before chalk was deposited; to-day they crowd in the rivers of hot countries. There is, certainly, a difference in the shape of the joints of the spine, and in some smaller particulars between the crocodiles of the present time and those of the chalk period; but, as I remarked before, they assumed, in the later, the modern type of their structure. Nevertheless the crocodiles of the chalk period are not identical with those which lived in the older tertiary period (as they call it) which followed that of chalk; and the crocodiles of the older one are not conform to those of the newer tertiary period, nor are these identical to the still living forms. Every epoch had its own crocodiles. How can the existence of such a long series of different species of crocodiles be explained? It seems there are

only two suppositions—either every species of crocodiles was, especially created, or it developed from some form which before had existed by the activity of natural causes. Choose your hypothesis; I have chosen mine. I can find no warranty for believing in the distinct creation of a score of successive species of crocodiles in the course of countless ages of time. Science does not support such a wild production of imagination. On the other hand, I see no good reason against the acceptance of the other hypothesis that all these various species have been developed from pre-existing croccdilian forms by the efficacy of causes as completely a part of the common order of Nature, as those which have effected the changes of the inorganic world.

Few will venture to affirm that the reasoning which applies to crocodiles, looses its force among other animals, or among plants. If one series of species has come into existence by the operation of natural causes, it seems folly to deny that all may have arisen in the same way.

A small beginning has conducted us to a great end. If I should throw the small piece of chalk with which we began in the hot but dark flame of burning hydrogen, it would presently shine like the sun. This physical metamorphosis seems to me to be an image not badly chosen for the nature of a lecture. It has illuminated the obscure abyss of passed times, and brought some studies of the development of the earth into the clear horizon of our intuition. And in the shifting “without haste but without rest,” of land and sea, as in the infinite variation of the forms assumed by living beings we have observed nothing but the natural product of the forces which the matter of the Universe possessed at all times.

VOICES OF SCIENCE ON SOME TENETS OF MATERIALISM.

There are truths which, in modern time, are asserted by scientific men, but give offense to many of our contemporaries, and excite their doubts, because they contradict adopted prejudices. It is the purpose of the following communication, to propose some of these truths to the thinking reader, or, if he knows them already, to recall them to his mind. But I intend to propound them by the very words of those men who pronounced them in their writings, though to much vexation of biased ones. I commence with the sentence of the English naturalist, Thomas Huxley: "All organic shapes of formation are identical in their elements." He writes in his book "Lay Sermons," in this way:

IDENTITY OF THE ELEMENTS OF ALL ORGANISMS.

"What is organic nature? Nature which possesses life; therefore all animals and, plants belong to its realm for modern botany attributes life also to plants; the terms organic and living nature are synonyms. All organic beings commence their existence in the same form, namely the form of an egg or cell.—If you reduce an oak, or a man, or a horse, or an oyster, or any other animal to their first germs: you will see that all begin their existence in forms which essentially resemble each other, and, besides, you will observe that the first steps of growth and many of their later transformations, almost all follow, essentially, the same principle. These sentences are not mere hypotheses; they can be as well demonstrated, as the theorems of geometry and arith-

metic; they rest on facts, on which Darwin founded his theory of the origin of species, and which are confirmed by "all great natural philosophers of our time."

From this theory of the great English naturalist which by all men of natural science is approved, many other important theorems can be deduced, of which I will state a few.

THE FUNCTIONS OF MIND ARE A PRODUCT OF THE BRAIN.

If all organic shapes of formation are effected by Nature, the functions of human mind must also be a product of Nature. There are many natural philosophers, who consider these functions as a product of the brain. Instead of proving their opinions myself, I will give again the words of men who are celebrated by their scientific culture. Karl Vogt, (Physical Letters,) says: "It is nonsense to suppose a soul which uses the brain like an instrument; or you must also suppose a special soul for every function of the body." Moleschott (circulation of the blood) writes: "The brain is to the production of thoughts quite as necessary, as the liver for the preparation of the bile." And Louis Buchner (Kraft and Stoff) says: "The brain and soul are identical, or the brain is the cause of thought."

IS THE SOUL IMMORTAL?

If all forms of natural formation are variable, and liable to perish, the functions of mind must also have an end with the dissolution of the body. I quote again: "Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm ultimately dies, and is resolved into its mineral and lifeless constituents." Huxley—"I object to affirm that I look to a future life, when all that I mean is that the influence of my sayings and doings will be more or less

felt by a number of people after the physical components of that organism are scattered to the four winds." The same:—"The soul is to the theology an incorporeal principle which lives in the body, and remains, when that one perishes. But it is not such a principle for natural science; if its organ, the body, perishes, the soul has also an end; science does not know an individual continuation of soul. Not only the times have been, that, when the brains were out the man would die, and there an end, (as Macbeth says): nowadays it is the same and it will be so forever." K. Vogt, (Physical Letters.) Bock, one of the most renowned German physicians, and professor in Leipsic, writes in the same way: "The materialist affirms that, according to immutable natural laws, also the mental force of the brain must cease, if its matter perishes." Again: "Mind being the result of organized nervous matter, is like the material man, subject to mortality."—Boston Investigator.—"The most painful truth is death; how, then, should we acknowledge it? Therefore, we deny that death is the end of man; and still, this end is a truth quite as common, evidently testified by the senses, as man's birth, proved by the same witnesses, the senses, as his commencement."—Feuerbach. "The soul originates with the brain, it grows, decreases and is taken ill with it; a lasting separation of both is impossible. There is no matter without force, and inversely. Mind cannot be imagined without a body, not more than electricity or magnetism or without metals. Soul did not exist for an eternity; if it were indestructible, it had to have existed for an eternity. That what once did not exist must also again perish."—Louis Buchner, (Kraft and Stoff, § 16.)

Moreover from the principle of Huxley follows: If

all shapes of organic formations are identical in their first elements, there can only be a gradual, not an essential difference between the soul of animal and man.

THE HUMAN SOUL DIFFERS FROM THAT OF THE ANIMAL NOT IN KIND, BUT ONLY IN DEGREES.

This proposition follows immediately from the first one of Huxley, viz: Unity of all shapes of organic formations. For if the elements of animal and man are identical, there cannot be an essential difference between their forces. Professor Bock expresses this view with these words: "It is not my intention to signify that there is no difference between the faculties of the lowest and highest plant, or between plants and animals; but the distinction between the forces of the lowest plant or animal and those of the highest one is a difference in degree, not in nature." Darwin, in his famous work "descent of man," confesses the same doctrine, saying: "The conclusion arrived at in this work and now held by many naturalists who are well competent to form a sound judgement, is that man is descended from some less highly organized form." There are more testimonials to the same effect: "The enormous length of time during which the human race has existed, is a powerful argument in favor of the opinion—now generally accepted—that the human race was originated by a slow process of development, from a race of non-human primates; similar to the anthropoid apes." John Fisk.—"The mental faculties of man are merely in number, not peculiarity; in quantity, not quality, dissimilar from those of animals."—K. Vogt (in ages from animal life.) "The soul of the animal differs from that of man in quality, not quantity." L. Buchner (Force and matter).

Finally, from the identity of all organic formations, results the shallowness of the faith in human free-will

(as it is usually understood).

IS THE HUMAN WILL REALLY FREE?

Here are testimonials for this assertion. "It is quite impossible to prove that something (what ever it be) is not the effort of a material and necessary cause, and, in like manner, the human understanding is not able to prove that any action really is voluntary." Huxley—"It belongs to the essence of man to strive for welfare, or to try to preserve himself. Pain informs him what he ought to avoid, pleasure, what to desire; therefore it belongs to his substance to love that which causes agreeable sensations, to hate what now, or afterwards causes disagreeable ones; his will is necessarily determined or attracted by objects which he thinks to be useful; it is necessarily repulsed by those which he believes to be noxious." Holbach (*systeme de la nature*). "Man is a product of nature, also by his mental essence; for that reason, that which he thinks, feels, wills and does, also is founded in such necessity of Nature as the whole system of the world." L. Buchner (*Force and Matter*.) "Human liberty of which all boast consists merely therein that men are conscious of their will, but unconscious of the course by which they are determined." Spinoza. "Man is free, like the bird in the cage." Lavater, author of the *physognomic letters*. Finally, Feurbach, the most acute German thinker, and most honest philosopher, writes in his most significant work, "God, Free Will and Immortality," the following words on free-will: "The will and the impulse to happiness are identical. The will is the determination by our own accord, but within the determination of Nature which is independent from human will.—The will is the desire for some good object, be it real or imaginary.—

Yes, man endeavors necessarily for welfare; this effort belongs to his essence."

Our opponents will object: "These views are downright materialistic; if you don't believe in immortality, and deny free will of man, morality is undone, and man is no more responsible for crimes which he commits, and cannot be subjected to punishment." We don't understand the necessity of human actions in this way; in most cases, man can reflect upon what he will do, can select the means and resolve. But his impulse for happiness is the foundation of all these mental functions. The mechanic works in his shop, the painter in his studio, the farmer in the field, the merchant in the counting-room, day after day, year after year; what does induce them to their professional exertions? The endeavor for happiness, and so far as they act in accordance with this endeavor, their will is bound, necessarily so, or otherwise determined. "But then are you not wretched egotists? Are you fit for a noble action, for self-sacrifice?" Why not? We know pretty well that other people must follow the same impulse, and feel us happy by the consciousness of having rendered others so though to our damage. While we render our fellow-man happy, our own impulse for happiness is satisfied. The philanthropist feels himself blessed if he sees the eye of the brother to whom he afforded help moistened by tears of gratitude.

There are theoretical and practical materialists. The first ones confess the truths of a new view of the universe, without being, therefore, necessarily indulgent to vice. The others believe the doctrines of their sects, but are often hypocrites, and reveling in sensual pleasures, while they pass indifferently by the misery of their brethren. It is dangerous to utter the

truths of materialism, it generates hate, and persecution; it rarely affords profit and honor. While the orthodox arch-bishop of London has an income of £100,000, the infidel philosopher Herbert Spencer possesses not more than he acquires laboriously by his writings. No, the precepts of virtue remain always the same, whether we believe human will to be free or bound, for their fountain is the general immutable human nature with her innate impulses, among which that impelling to happiness occupies the first and highest place.

MATTER AND FORCE.

FROM LOUIS BUCHNER. (AN EXTRACT.)

This essay is an extract from Louis Buchner's famous work "Stoff and Kraft" (Matter and Force). I prepared it, because probably, few of my readers know the original work which is written in the German language.

MATTER AND FORCE.

§ 1:—No matter is without force, and, inversely, no force is without matter. Forces can not be communicated, only awakenèd, e. g., the force of attraction is latent in the load-stone, and becomes active, if iron filings are approached to it. Forces are necessary qualities of matter.

MATTER IS IMPERISHABLE.

§ 2:—The grave-digger in "Hamlet" of Shakespeare, reasons in this manner, as he digs out a skull:

"Imperial Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away."

We learn by this example that matter can take, by and by other forms, but never perish. Not the smallest atom is ever lost. Matter is immortal. We learn also from this theorem that the human body is immortal,

though it changes its form, even during life time. On the contrary, the spirit disappears at the dissolution of the body. Giordano Bruno who asserted this view was in 1600, in Rome, therefore burned.

MATTER IS ALSO INFINITE.

§ 3:—Matter is infinite, that is, without beginning and end in space. This theorem is proved by the telescope and the microscope. The white clouds of the starry heavens, when viewed by the telescope, are resolved in myriads of stars. Again, we perceive, through the microscope, a world of creatures, in a drop of water, e. g., radiates. Their inner organization is unknown; so also the magnitude, form and composition of the atoms i. e. of the smallest parts of matter which we imagine to be indivisible. Valentin says in his text-book of physiology: "A grain of salt contains millions of groups of atoms which no human eye ever can perceive." Matter, and consequently the world, is infinite also in its smallest parts.

DIGNITY OF MATTER.

§ 4:—If force is only a quality of matter, it follows that the human body is equal in worth to the spirit.

Only the simpleton, the fanatic can despise and torment his own body. The Mediæval centuries taught us sufficiently to which follies the doctrine of the vileness of the human body can induce. The flagellants passed as penitents through the land, flogging themselves to the blood before the people. The monks buried themselves, with living bodies, in cloisters, and threatened, not seldom, their superiors to kill them with poison and poniard, because they were not able to destroy the carnal impulses of their nature. Let us, therefore, cultivate and nurse the body as carefully as the mind, for both are inseparable.

THE LAWS OF NATURE ARE IMMUTABLE.

§5:—What is a law of nature? Moleschott answers: "The strictest expression of necessity;" e. g. the stone necessarily falls to the ground, following the law of gravitation; the germ and the fruit are developed from the grain of seed, according to fixed laws. Superstition which admits effects where there are no causes, or not sufficient ones, has to perish among civilized nations.

No hand, stretched forth from the clouds, was efficient to raise mountains, to transpose oceans; to create men and animals. This was effected by the same forces which still nowadays transpose mountains and oceans, and it happened as the expression of the strictest necessity.

Alexander Humboldt represents the world, in his immortal work "Kosmos," as a complex of natural laws.

Even so it is with human fate. No invisible hand does lead us; we are ourselves the forgers of our fortunes. Hear the stern word of the profound thinker, Feuerbach; "Nature answers not the laments and questions of man; she hurls him, inexorably, back on himself." If the world wanted repairing from time to time, an irreparable rent would pass through it, disconsolation and arbitrary power would rule; no science could exist.

Under such circumstances, the belief in miracles, also, falls down, for where the laws of Nature rule, no exceptions, i. e., wonders can be admitted. The younger the human race was, the more general was dark belief in wonders; the higher and brighter the light of natural science spreads its splendor, the more the clouds of these superstitions vanish.

NATURAL LAWS ARE GENERAL.

§ 6:—Nature gives her laws not only for this earth, but for all heavenly bodies. All are subjected to the same laws of gravitation and rotation. Nights and

days alternate also in the planets; they experience, too, the influence of light, warmth, and electricity; their masses are also impenetrable and divisible. The law of attraction which forces moons to revolve around their earths, and planets around their suns was observed trillions of miles far; nowhere an exception of this law was as far observed.

§§ Seven and eight which treat of the sky and the periods of creation of the earth contain not much of interest; for that reason I pass them by.

ORIGINAL GENERATION.

§ 9:—In the first jurassic and tertiary period, many amphibious and mammalian animals became extinct, e. g., the mastodon, and several pachyderms. Remains of man first occur in alluvial layers. The organic beings were different in different periods, according to special condition in which earth was at every time. So it is yet to-day, e. g., in a forest, cleared of pine trees oaks and beeches grow.

Most of naturalists believe that all men may descend from one progenitor, and that the various races by and by could be produced by external influences. But it seems to Mr. Buchner that mankind does not descend only from several, but from many couples. The peculiarities of the different botanic and geological provinces of the earth, and the manifold languages speak for this opinion. The lowest organic forms gradually developed to higher ones. We find, in the oldest remainders of fossilized animals and plants, the accordant prefigurations of later organizations, e. g., the *Pleiosaurus* had the rump of the whale, the neck of the bird, the head of the alligator. He repeated and modified himself in innumerable species. An uninterrupted series of transitions connects the whole animal world. The

Aethiopian race which has long arms, and fleshless shin bones connects man with the animal world, e. g., with the apes. The Pesherais, the inhabitants of Van Dieman's and New Holland etc., come also near to the animal world. The same germs could be brought by different external circumstances, to very heterogeneous developments. When the external conditions were lost, many formations perished, and new ones were generated. Once, these influences caused greater effects; because the temperature was higher. One time, palms flourished, and larger animals lived in the Saxon Erzgebirge. Besides, butterflies, frogs, vine-fretters etc., show yet a true change of the species. In a similar way, the first man could also be born by a lower animal. If not so, what for were a law of gradual development and formation from prototypes? If there were a creator, he could have done his work easier. - On the contrary, Nature created slowly, according to the Latin proverb: "In natura no saltus datur,"—in nature there is no leap. To be sure, man, once came nearer to the animal form. On the lake of Titicaca skulls of men were found which differ from all of the living ones, having facial bones lengthened like those of the apes.

TELEOLOGY IN NATURE.

§ 10.—Some philosophers and many theologians assent: "there is a creator, for the world is constituted to a purpose. The beauty of flowers, the wise arrangement of the stars, and of many other natural objects prove this assertion to be true. Substances and forces caused constructions which prepose each other, and consequently seem to have been produced by an infinite intellect." Still, we can imagine many of these constructions more perfect. True, the animals of northern countries have a tighter fur in the winter: but this is so

according to the circumstances of temperature. Nature commits many ridiculous and perverse actions, e. g., she increases pernicious animals (field-mice, grass-hoppers), and decreases useful ones, like the giant-stag; she admits a legion of diseases, the human passions and cruelty, and, in general many physical evils. The younger and less cultivated a people is, the more heinous are its actions. How many cruelties Nature every hour perpetrates on her creatures! "But do you not admire the beautiful colors of the flowers?" True, the diver sees the finest flowers and forms of animals in the sea; but to what purpose is this display of beauty which no eye perceives? What are miscarriages good for e. g., of goats without heads? Again we are answered: "the Creator let certain plants grow against certain diseases." There are not such medicines, and the Creator would have better omitted the creation of both.—"The plants nourish the animals." The plants give up their carbon to the animals, and these deposit it again in the exterior world, to the use of plants. This is the eternal circulation of natural phenomena, the necessary course effected by the mutual relation of things. How slowly created Nature! e. g., Paris is built with stones which originated from the shells of animalcules two hundred millions of which had room in a cubic-foot. "The whole earth has been produced by the benevolent creator." It is not so; the earth had no men for a long period; even now, there are, comparatively, few men living on earth. Nature does nothing for the sake of man; her aim is directed to herself. The provisions of the earth can also be exhausted in a future time, and man will then perish.

BRAIN AND SOUL.

§ 11.—The brain is the organ of thinking; its size, form and manner of composition are in a direct ratio to

the greatness and force of mental function which to it is inherent. The same law rules in all classes of animals. Animals which have only knots of nerves, instead of brain, are on the lowest scale of development. Man has absolutely and relatively the largest brain. Among animals, the elephant, the dolphin and the dog possess the greatest; the amphibia and fish, the smallest brain. The coilings, furrows, branches, and seeming irregularities of the brain, also, cause a great difference in the activity of human and animal brain. The weight of the human brain increases until the 25th year, remains about the same until the 50th, and from that time gradually diminishes. The brain of old men becomes smaller, tougher and more gray, resembling that of children in chemical composition, and shrinks; its quantity of blood diminishes, and the coilings grow more narrow. The brain of man weighs on an average 50, that of woman, 44 ounces. The brain of Cuvier, the eminent French naturalist, weighed 61 ounces. Idiots and the cretins in Switzerland have less brain, and smaller heads. The more from the brain of man or animal is taken off, the feebler the functions of this organ become. The brain is with the nerves closely connected. Cultivation and vigor of mind strengthen and conserve the body. Afflictions of the body, inversely, re-act and injuriously upon the mind, e. g., an inflammation of the brain enfeebles it much, and sometimes causes raving and insanity: The forehead of cultivated nations is vaulted, the occiput smoothed. The brain receives, in proportion, more blood from the heart than any other organ of the body. As for the rest, Buchner remarks that we are still deficient of a perfect knowledge of the brain.

The adversaries of the class of naturalists to which

Buchner belongs claim that the brain is too simple in order to be able to produce some spiritual effect. But he answers that it only seems so, while the brain, in fact, is a very complicated organ, as it has before been intimated. And even supposed that it is so: Nature produces, also by simple means, great effects, e. g., some drops of sperm suffice to create man, to form children similar to the parents, and even to propagate their mental qualities. Or, a sunbeam dries up an infusorium; it remains in this state for years; a drop of water revives it, and, perhaps, it goes, once more, through the same fate. Consequently, can the soul of the animalcule be independent from matter? Where was the former, while the latter was lying in deadly sleep? It follows that brain and mind are inseparable.

THOUGHT.

§ 12.—Buchner, in this section, examines the cause and essence of thought. He quotes Moleschott, who asserted that the mind is a motion of matter. In his opinion, the nerves create electric currents etc., etc.

THE SEAT OF THE SOUL.

§ 13.—It has been, since olden times, a much disputed question as to the location of the soul. Plato thought that it is in the brain; the Greek philosopher Heraclit and the Jews found it in the blood; a modern philosopher, Cartesius, pineal gland, a little organ, lying in the inside of the skull; the famous physician Somerig in the ventricles of the brain; the philosopher of Königsberg, Kant, in the water of the cavity of the brain; Ennemoser in the entire body; Fischer in the whole system of the nerves. Buchner refutes, in detail, the opinion of the last one, viz., he states that the nerves lead only the feeling to the brain. If a nerve is cut through between the brain and its end, the feeling

of the parts of the body to which it passes, ceases, e. g., if the nerve between the brain and stomach is cut, the sensation of hunger disappears; if it is the optic nerve, seeing is at an end. It is only exterior appearance, if we (erroneously) transfer the feeling which is caused in the brain to the place where we see the incitement acting. It is rather indifferent as to the spot where the nerve is broken: we always feel its incitement only at its peripheric extension; e. g., if we strike our elbow against something, we feel the pain in the fingers. Maimed people feel, at the change of weather, pain in the amputated hands and feet. Every place of the body which separately is felt must also have, in brain, a spot exactly corresponding to it which, in some way, represents it before the forum of consciousness. It can also easily happen that an incitement conveyed to such a central point by its respective nerve is not confined to this point, but is communicated to some adjoining points of incitement which sympathize with it, e. g., if we have a sore tooth, we feel pain in all teeth.

The same of the feelings, is also true of the incitements of will. The will does not incite some movement in the muscles, but only in the brain. The acts of the will can not but in this be brought about. The nerves are the conductors of these incitements and motions of the muscles. If this conduct is destroyed, every act of will ceases, e. g., men are lamed, if their spinal marrow is injured. The commencements of the nerves which are moved by the will must also, like those of the feelings are expanded at certain points of the brain, in order to be moved separately, like the keys of a piano, by the will. We do not always succeed in this; for instead to move one; we move, sometimes, all fingers together, against our will and children move the whole

body, if they will execute the least motion. Sometimes a sprained joint of the neck compresses the upper part of the spinal-marrow so much that all connection between brain and body is suspended. In this condition, breathing and pulsation of the heart, indeed, continue, but the body is senseless. In the same way, if the brain of chickens is taken away, they show no more feeling, and resemble living corpses. These facts prove that the soul can not have its seat in the whole body. Finally some believe that the soul sometimes can live in the sympathetic nerve which is situated in the abdomen; and that in this case, this nerve becomes the cause of the nocturnal life of soul, therefrom the magnetic sleep, "the clair-voy-ance" (clear-sightedness), the somnambulism with its pretended wonders originate. They continue to assert that the soul, in this condition, is able to see into the world to come, to summon spirits, and to perform other apparitions of spirits, to effect sympathetic or miraculous cures, to read in shut books, if they are put upon the navel &c. But first, the sympathetic nerve has nothing to do with the soul, because it has its seat in the abdomen. Second, it is known that similar wonders were performed already in ancient times, e. g., by the priestess Pythia when she was seated in the temple of Delphi upon her golden tripod, and promulgated her oracles to the credulous; but who believes now a-days such stories? Similar reports which here and there, in our time, are put in circulation and believed by simpletons prove, after a closer investigation, to be illusion or fraud. In 1837, the academy of Paris proposed a public prize of 3000 francs for him who would be able to read through a board. The prize was proposed for 3 years. Nobody competed for it. Many similar cases are reported in the medical annals. With

regard to walking in sleep too few observations have been made in order to be able to pass sentence on the reports; but it is self-evident that it is also impossible for one who walks in his sleep to climb up walls, and to speak in unknown languages.

INNATE IDEAS.

§ 14.— A Latin proverb says: *Nihil est in intellectu, quod not fuerit in sensu.*" (Nothing is in mind what not was in sense). The new born child does not think. Soul originates and developes by sensual perceptions, instruction, education, example and exercise; in this manner inner images of the exterior world, notions and conceptions begin to exist. The blind and the deaf (since birth) do not know colors or sounds and language. The greater the number of institutions, the higher mental culture will be. Some scholars affirm that the idea of truth, honesty, right and beauty are common with all men and nations. It is not so, they are very different with them. The savage adorns himself with a ring in the nose; some of our fashions are far from being beautiful; the Chinese imagine that big bellies and small feet are pretty. The savages commit monstrous cruelties, are propense to theft, vengeance&c. Even cultivated nations differ in their notions of honesty and justice e. g., the Romans were permitted to kill their new born children; it was virtuous with them to hate the enemy; it is not so with Christians. The Romans and Greeks were, in public, not very bashful. Some laws of state and religion contradict the dictates of natural law and morals. The higher culture rises, the more disappear crimes and immorality. The conception of truth is developed with the progress of science; e. g., of mathematics. Usually it is said that animals act according to their innate instinct. Accord-

ing to Buchner this is a mistake. Animals think and learn like men, by the influence of their environment, their parents, masters &c. The hound who is trained in the house, shows no inclination for hunting. The nightingale does not sing, if she is trained in solitude; she learns to sing only from other birds. The bee does not always build cells of six angles, and does not build at all, if artificial ones are put before her.

THE GOD IDEA.

§ 15.— As there are no innate ideas, generally, there is also no innate idea of an absolute being, of God. The believers in God answer: "All individuals and nations have such an idea." Answer: "Savage nations only adore a beast, e. g., a cow, a serpent, a crocodile, or a stone, a block, a tree, a river:" their gods are idols, which they venerate, because they are afraid of the forces of Nature, they are ignorant. A beast is less than a man, is no God, but a bug-bear. Many people have no idea of God at all, e. g., many Indian tribes. The original religion of Buddha knows nothing of God and immortality; not more the two systems of religion of the Chinese who not even have expressions in their language for the ideas of God and immortality. The notion of a personal God originated with the Jews, and passed from them to Christians and Mohamedans. Individuals who grow up without education, deaf and mute etc., have neither an idea of God. There are still more men who believe in demons; but, therefore, are there demons? All notions of God are anthropomorphisms, ideals of man himself, different according to the condition of his cultivation. Consequently the gods of the Greeks were serene; Jehovah of the Jews was irascible. Just so the divine service is different the heathens sacrificed meat

and wine; the Ostiake stuffs tobacco into the nose of his idol. The idea of divinity, expanded in the whole universe, is also untenable.

CONTINUATION OF PERSONAL EXISTENCE.

§ 16:—The soul originates with the brain, grows, decreases and is taken sick with it. Lasting separation of both is impossible. The spirit cannot be imagined without a body, exactly as no electricity or magnetism without metal. The soul is the product of exterior things which exert in a given time, their influence upon it, and without which it never would have gained an existence. The spiritual essence must come to an end, if its material foundation perishes, if that essence departs from those environs by which alone becomes a person conscious of itself. All knowledge, fallen to the share of this being refers to earthly things; it has recognized itself, and has become conscious of itself only in, with, and by these things: it has become a person only by stepping opposite of earthen, limited individualities; how should it be able to last with consciousness as this person, if separated from these conditions? The author then refutes the objections which usually are made against these views. First, they say that there is no absolute annihilation of things, that, therefore, human spirit can neither be destroyed. Buchner replies: Matter shows its indestructibility in a sensual manner, but not the spirit, as it is the product of a certain union of materials which are endowed with peculiar forces; if they perish and enter other conjunctions, that effect of forces which we called soul must also disappear. As the artificial play of a clock is at an end, if its essential parts are disjoined: thus is also the condition of human spirit. Soul was in fact, during an eternity, not existing, consequent-

ly nothing, if it were indestructible, it must have existed eternally; for anything which once had no existence, can again perish; nay, all that originates must finally pass away. Sleep furnishes an example of the annihilation of spirit. During it the functions of the organ of thought is suspended, and therefore the soul in the proper sense of the word is annihilated. If we awake, it finds itself exactly where it forgot itself, as we fell asleep. Sleep and death are brothers. It is of no use to rejoin that the soul manifests its efficacy also during sleep at least by dreams; for these only mark the time of transition from sleep to the state of watching; if we begin to dream, we are already half awake; deep sleep does not have any dreams. Shocks and hurts of the body sometimes cause mental diseases which can entirely suspend the consciousness and keep up, for months, the absence of mind; if they are at an end, the convalescents can by no means remember the events which passed during this long time.

Many believe the spiritual matter to be part of the universal soul of the world to which the soul returns after death. A spiritual matter! That means, indeed a square circle. Others say that the soul passe in a more refined body. But any body is furnished with the finest organs, and its species cannot finer be imagined. "But the thought of eternal annihilation is at variance with our inmost feelings." It may be so, but what results from such a logic of feelings? Do not diseases, distress, poverty and calamities, also hurt our feelings, though for all that they do not disappear? The question of an everlasting spirit is not answered here by the language of desirous feelings, but examined from a scientific standpoint. Some modern philosophers assert that the zeal for mental accomplish-

ment and progressive knowledge demands the immortality of spirit. Yet, then, the second life would be a repetition of the first, and represent the same contradictions and defects, like this. Must the deficient education of the people and children, beyond the grave, be continued? Who would like to be seated again on the school banks? According to the construction of the sky and of the laws of Nature there can no room be imagined beyond the earth where the souls which are delivered from the fetters of matter could assemble. Who can count the number of the souls since the death of the first men? Where can they find abodes? Finally, many appeal to the generality by which single individuals and whole nations do homage to the belief in immortality. This assertion is contradicted by daily experience, and by history; e.g., the Jews had not such a belief before the captivity in Babylonia. The followers of Confucius and Buddha do not believe in an eternal existence, now a-days, and the reformer of Buddhism maintains the views of modern natural philosophy. There is no trace of such a faith among many people living in a natural state. The Greeks were only acquainted with a world of phantoms. Among the Romans this faith was seldom found, and so it is generally with civilized nations and individuals, though they do not speak their opinions in public. To these belong e. g., Seneca, Horace, Voltaire, Mirabeau, Danton, Frederick II., Burmeister, Moleschott, K, Vogt, Dr. David Strauss, and Feuerbach. The latter one says with this regard: "Who can, if he has two sound eyes in his head, ignore that the belief in an individual continuation of life has long ago disappeared from general life, that it not exists but in the subjective imagination of single, though innumerable persons." And how can the general fear of

death be explained, notwithstanding the consolations of religion which continually resound from the pulpits of the theologians?

VITAL POWERS.

§ 17.—The fundamental elements of matter are the same in both, the inorganic and organic world; there is no special force (vital power) in the organic beings; this force is no principle, but a result. The functions of breathing, digestion, assimilation and secretion take place in a chemical way. Oxygen, hydrogen, nitrogen, carbon enter into the chemical combinations of the body; e. g., Oxygen of air imparts the red color to the blood of the veins. Quite as distinctly speak the mechanical functions, according to the physical laws, e. g., the air causes noise on the walls of the windpipe; the intestines promote digestion by their worm-like movement; the muscles bring about the movement of the feet and other limbs; the eye acts like a camera obscura &c.

THE SOUL OF ANIMALS.

§ 18.—The soul of animals differs from that of men by quantity, not quality. Animals do not act by instinct, as if having no will: they consider, gather experience, recollect, take care of the future, like men; their doings are the effluence of conscious, spiritual activity. The fox builds by reflection, a den with two egresses, and steals the chickens at a time when, as he knows, master and servants are absent (at the meal). Dujardin and Vogt tell us of the intellect of the bees, Burdach of the good sense of the crows, Vogt of the dolphins and of the training of a young dog by an old one. The elephants and apes are generally known for their cleverness.

When a swallow returned, in spring, to her nest, she found it occupied by a sparrow. She began to shut the

entry by mud, and thereby forced the intruder to move out. Dujardin placed in a niche, far from a hive, a cup of sugar. A bee saw it, flew around it, and pushed with her head against the boarders of the niche to give a signal to her fellow-bees; she then flew away, and returned with them. Many animals which live in community, choose a general leader, and submit freely to his orders.

Think of the guards of the chamois! The apes, too, put out sentinels; they call now and then to each other: at the least cry of alarm, they all stop and listen, till a second cry of different kind puts them all again marching. Can such actions be done without mutual communication? Besides, they say that animal language can not be cultivated. But we know nothing of the cultivation of their language, because we do not understand it. There is a difference between the sounds of tame and wild animals of the same species. Animals can also be educated, e. g., dogs; their dressing advances slowly, because we can not communicate directly with them, but they must be instructed like the deaf and dumb. Finally, they assert that human reason, by its own impulse, is capable of culture. Still it is not so with regard to the lowest races; and even mankind, as a unity, wanted, in general, a long time in order to receive an impulse for civilization.

FREE WILL.

§ 19.—Man is a product of Nature (also in regard to his spiritual essence); therefore that what he thinks feels, will and does, rests on such a necessity of Nature as the construction of the Universe. Spinoza says: "Human liberty (of which all are boasting) only consists therein that man is conscious of his will, and unconscious of the cause by which he is moved." The statistics furnish the proofs. Once for

all, only the smallest elbow-room, often none at all, is left for our free choice. Examples: "The dry table-lands of interior Africa are inhabited by the nery, barbarous, dwarfish Bushmen; on the contrary, the rich crown-lands of the northern part, by the most civilized race, the Ovamos."—Galton. "The history and customs of the American Indians can easily be reduced to the variety of land which they inhabit."—Desor. The loftiness of the development of the United States is, perhaps in a great part, a consequence of climatic conditions. In the nature of the Englishman, his cloudy foggy sky, in the character of the Italian, his permanent blue sky manifests itself. The mankind is in the high north and south not much capable of culture. It obtains, by degrees, its mental culture only there where climate, soil, and the exterior conditions of the surface of earth keep a middle equipoise.

The single man, also, is a product of exterior and internal effects of nature, not only in his entire physical and moral substance, but also in every special moment of his actions. They depend on his mental individuality, which in every single case leaves him very little free room, being the product of innate physical and mental faculties, joint with education, instruction, example, rank, fortune, sex, nationality, climate, soil, circumstances of time, etc. Some ones are inclined to benevolence, others to consciousness, others to frivolity, or to destroy, or to have children, or to severity. Reflection can oppose to man but a feeble obstacle, religion mostly none at all. Man likes always to follow his nature. Often we know (according to our individuality) which fault we shall commit; nevertheless we are not strong enough to contend against it with success. The young and excited man thinks differently from the old and

calm one. Physical sufferings are often the cause of crime. Most crimes originate in passion, ignorance, want of culture and poverty. Therefore we should do best to judge and condemn nobody. "Why, you deny imputation and capability to be imputed? If the criminal is not punished, State and law is overthrown." Buchner answers: The State has the right of defense against assault of its safety; still man has also the feeling of compassion and placability for the culpable, and prefers, by humane mind, those means which prevent crimes to those which punish them. Civil society rests upon the principles of necessity and reciprocity. Necessity is identical with the here given explanation of free will and is not directly, but only mediately and in a very low degree disturbed by the diversity of the view of the universe. As far as the principle of necessity is not efficacious, a proportion of reciprocity takes its place. The views of God and of the Universe, or the moral motives which must suffer from the naturalistic intuition of the Universe exert no great influence upon the machinery of human society. Even the virtue of our modern society is, for the most part, sugared sin. Does this society really act according to divine or moral impulses? There is a general racing to outrun each other. Men are starving in the sight of well supplied shambles. All Pharisees, Pietists, and Jesuits combat furiously this view of the Universe, but from it, perhaps, an edifice will rise which rests upon the acknowledgment of equal human rights.

CONCLUSION.

§ 20.—A general combat is imminent to this intuition of the world. But Virchow says: "The natural philosopher not knows but matter and its qualities, and calls transcendent what ever is over that. Almost all

schools of philosophy mark out a transcendent scope; the experience of all times has shown how useless such a struggle is." The adversaries object: "According to your doctrine let us eat and drink, for tomorrow we do not more exist." Buchner replies: "And according to your theory locomotives and matches must also be forbidden. Great philosophers also did homage to the principles of materialism, and now a-days the most active thinkers confess them. Their efforts for knowledge and truth, and their persuasion that social and moral order is necessary, compensates them easily for that which the ruling notion points out as religion and time to come. Our age is as eager for pleasure as that of the Greeks. We want to appear otherwise as we are."

"The hypocrisy of self-delusion is the fundamental vice of the present time. "Feuerbach.—Nature does not exist for the sake of religion, morals and men, but for her own sake. What can we do but take her as she is? Truth is not always agreeable, but it conceals an interior charm in itself!

A TRIP TO THE YELLOWSTONE NATIONAL PARK IN WYOMING TERRITORY OF THE UNITED STATES.

By Maj. Ouer. Published, with his permission, from his Diary.

During the circuit journey I made, in 1885, through the United States, I arrived, the 15 th, of July, via Bismark, in Livingston, and intended to pass from there, the next day, at two o'clock P. M. to the Yellowstone National Park, in Wyoming Territory. To this purpose, I had bought a summer tourists ticket for 40 dollars. We arrived at 6 o'clock P. M., in Cinnabar, the last station, where a four horse stage was ready for our furtherance. After a ride of $2\frac{1}{2}$ hours, up the mountains,

we arrived at the "Improvement Company" Hotel of the "Mammoth Hot Springs" which is situated 5300 feet above the level of the sea. We supplied us with a shelter and with board. The 17th of July, at 7 o'clock, A. M., we continued our journey in four horse stages from the basin of the Upper Geyser, to the Yellowstone Geysers. At 12 o'clock of noon we arrived at the intermediate station of Norris Geyser Basin, where we took our dinner, in tents. The hot springs, with their volcanic Geysers, commence, 2 or 3 miles beyond the Norris Geyser Hotel.

I must make here a few remarks concerning the vegetation of the plants and flowers which grow between the hotel of Mammoth Hot Springs and the Norris Geyser basin. I saw flowers (e, g., the flowers they call "Marguerite") twenty feet high which flourished in most luxurious brightness. This is the general height of the flowers which only a land of wonders (and such an one is the Yellowstone Park,) can procreate. Common wild grass grows here from $8\frac{1}{4}$ to 10 feet high, and rather resembles Pampas-grass than the usual wild grass. If we consider that spring and summer here begin at the same time, and not until the month of June, and that they hardly last three months, namely till the end of August, because, in the region of Yellowstone Park, heavy snowfalls and cold weather set in, very often, at the beginning of September; The phenomenon is wonderful; so much more, because nature as if by witchcraft; here produces more in some weeks in the lower valleys, she is able to accomplish in many months.

Beyond the hotel of Norris Geyser, where, after having launched, we continued, at $1\frac{1}{2}$ o'clock, our trip in the stage, the Hot Springs with the volcanic Geysers

make their first appearance.

Indeed, America possesses, in her Canadian lakes, true extensive oceans of fresh water, moreover she has, perhaps, as many and as charming inland lakes as Europe. Even the Yellowstone park is, so far, a real Switzerland. Dozens of surfaces of magnificent lakes slumber upon the plateaus or concealed between the Rocky Mountains; but the most beautiful is the Yellowstone lake which you find nearly in the midst of the Park, if advancing the river of the same name. Excepting lake Titicaca in South America, it is the highest of all large lakes on earth, almost 8,000 feet above the level of the sea. The immense surface of water extends for miles in every quarter. Surrounded by the highest peaks of the Rocky Mountains and overtopped by the three snow-covered Tetons, it can be numbered amongst the most beautiful works of nature. The neighboring woods are full of stags, boars, elks, chamois, and bears. Viewed from afar, it resembles a hand with the fingers outstretched to the South. The water of the lake which is over 300 feet deep is thoroughly impregnated with sulphur. Along its banks, arise innumerable hot springs which, whistling and puffing, protrude the steam which inwardly in the earth is produced, like from the valves of a locomotive. They are the safety-valves of the immense boiler full of water and fire in Vulcan's forge. Even from the icy water of the lake, 20 feet distant from the bank, shoot up boiling hot springs from small side craters. In some spaces of the banks, the soil is covered with small pieces of obsidian, chalcedony, and rock-crystal, in others with parts of slate, which often were believed to be the work of human primitive art. Cups, points of lances, buttons, plates, etc., are here scattered. Still they are not the product of the hands



of Indians, but of the united action of the two most powerful elements, fire and water, the former forming their rough rudiments, the latter polishing them.

At the western part of the great Yellowstone Lake the principal branch of the Rocky Mountains, here only a few miles wide, is situated, which also is the watershed between the two oceans that confine America.

The Shoshone lake, the second in size, is situated beyond that chain, about 10 miles distant from the banks of the Yellowstone Lake; its effluence is the Snake river.

In the environs of this lake are the grandest and most remarkable Geysers of the world, compared with which those of Iceland and New Zealand are small, namely;* The old Faithful Geyser, 150 ft. high. The Bee Hive Geyser, 200 ft. high. It spouts once in 3 or 4 days. Its ejections last 15 minutes, and are preceded by repeated detonations like claps of thunder, finished by a tumult like a cannonading on the battle field. During these phenomena the earth is trembling, and a crash of sound is heard. The clouds of steam rise 500 feet high. The body of water is 25 feet in diameter; the height of spouting, 90 feet. From the apex of the column, five jets of vapor shoot up, 250 feet high, and illuminated by all colors of the rainbow. This spectacle lasts twenty-five minutes. Little jets of vapor play around the Geyser. The Giantess, or Castle Geyser, is situated among ruins which look like an old castle, its eruptions are often 20, 30, and 50 feet high; they last for several hours. This Geyser is now in decadence.

The Grand Geyser: 100 feet high; pouts at very irregular intervals; its out-pourings last 15 to 20 minutes.

* The description of the different Geysers, here inserted, is taken from the illustrated work; "Our native land." New York, Appleton.

The Fantail Geyser has five orifices; it mounts, sometimes, 100 feet high and forms, in descending, a fluttering feather-fan.

The Grotto Geyser, amidst several grottoes, is 150 feet high and displays, 3 to 4 times a day; only 200 yards distant from the Grand Geyser.

The Giant Geyser, the most gigantic in the world, is, in itself worth to tourists to make an excursion to the United States, in order to see it. Its basin is formed by three craters which look like the stumps of a great, broken tree. The phenomenon of its eruption begins by a tumult of the water down in the depths of the basin. The nearest Geyser begins to operate; its flood is hurled 30 feet high; after a few moments, the next is spouting; then follows thunder and groans of the earth, its water is boiling, expanding 10 feet in diameter, and is several times hurled up; now, all gets quiet; but at once, the water shoots up 200 feet high, and above its apex, the steam is borne away 1,000 feet high. Its tumult is like the roar of artillery, its motion like the sweep of a tornado. This phenomenon lasts $1\frac{1}{2}$ hours. Rocks thrown into the flood are hurled into the air.

The operation of the Geysers is slowly declining; one hundred years ago it was more powerful than at the present day.

I return to the report of the diary of my friend, and first will finish the picture of the Giant Geyser with its words:

The opening of the crater of the Geyser is bottomless, and without water, but its noise and bustle under the crater can be heard in a great distance. The boiling and hissing water suddenly rises, shooting large masses of vapor, and is hurled up as by the explosion of an infernal machine. If the first clouds of steam have

disappeared, the water, in the wide pipe, mounts up and down, like heated quicksilver. Its surface is unquiet, boiling and covered with bubbles. Small jets surmount its surface and almost reach the mouth of the opening. Suddenly, the whole column of water is rising, and like fiery tongs divided in two. Both parts are lifted with incredible velocity, and shot up as if from a cannon; a fuming jet of water more than twenty feet in diameter is elevated, with terrible thunder, sixty feet high, and five or six thinner jets shoot through this grand column, one out of the other, as high as a steeple, the uppermost jet seemingly a half a foot thick. The beauty of the spectacle is incomparable. Rainbows play and chase up and down in the clouds of fine, drizzling rain, appearing sometimes at the foot of the column of water, sometimes at their apex. And like the image of a divinity, the grand radiant fountain is enveloped in a frame of clear, round, small steam-clouds, the edges of which are illuminated like the halo of a saint.

After this graphic description of the Giant Geyser, the diary thus continues its narrative:

The most wonderful region is the valley of upper Madison river, which they justly called the firehole river. The valley, which is many miles long and two and three miles wide, contains hundreds of geysers, hot springs and fountains, which thrust out their jets to 250 feet of height. The atmosphere is impregnated with hot steam and sulphurous odors, which issue from the gaps in the earth. The soil on some places is covered with white sinter, on others it consists of a hot, slimy crust, of bad smell, the depth of which is unfathomable! Bubbles stand on their surface, and jets of steam shoot up from hundred openings. The ground

gives way under the foot of the traveler, and sometimes it seemed to sink down in the abyss. The fountains have the same diabolic appearance as the witches' caldron in Macbeth; they don't need there the presence of Hecate and of her wild band to realize that creation of poetic inspiration. All openings are boiling, puffing, throwing up their fluid contents, as driven by a diabolic power, hundreds of feet, and scattering them on the surrounding grounds. Some appear like immense boilers, of unfathomable depth. Stones and pieces of rock thrown into those devils' throats only increase the excitement of the elements. Boughs are in the shortest time, covered by layers of leaden slime. The color of the water in different Geysers is different, but always of a glaring feature: red, like brimstone, milk-white, agate and crystalline: even the most diverse shades of green occur, and on the walls of the caldron of some apertures small valves are seen from which the water rushes, while the walls themselves, as far down you can see, are covered with snow-white crystals.

After a passage of $5\frac{1}{2}$ hours, we arrived at the hotel of the Upper Geyser, where we had, immediately, the chance to see the spectacle of the eruption of the Old Faithful Geyser.' It is the peculiarity of this Geyser to be precisely, active every hour and throw out, for five minutes, its boiling masses of water 200 feet in height; but after having achieved this feat, he is again the most quiet fellow.

The next day, (the 18th of July,) was devoted to the inspection of the nearly 200 Geysers, distant four miles from the hotel "Upper Geyser Basin," of which I especially mark the sawmill which incessantly puffs and snorts and makes a noise like a sawmill—the "Grotto,"

the "Punch Bowl," the "White Pyramid," the "Comet," the "Splendid," the "Daisy," the "Catfish," the "Young Faithful," the "Beehive," the "Castle," and the "Laundry," Geysers.

In the night, we enjoyed the spectacle to see the Giant Geyser in action, which, as a rule, is only once exhibited in four or five years, always unawares happens and presents a view which no pen can delineate.

The 19th of July was selected to proceed to the lower Geyser Hotel and to the Yellowstone Falls. After a ride of eight hours through the most romantic ravines, valleys, plains and Wildernesses where we also saw wolves and bears, but who, probably, disliked our tough flesh, we arrived about three o'clock P. M., at the hotel of Yellowstone Falls where we stopped, took supper and put up our tents for the night. Having arrived at this hotel we immediately mounted our riding horses, called mustangs, like Indians, and rode up to the top of the "canons" as they call these ravines, in order to view the wonderful great Yellowstone Fall and to admire the rocky mountains with their stones and awful depths. The great cataract, diversely colored, is precipitated from a height of 300 feet into the straightened channel, an aspect which exerts an overcoming power and in my mind made an impression by far greater than the world-renowned Niagara Falls, because these reach hardly the fourth part of the height of the former one.

The canons of the Yellowstone Falls surpass those of Yosemite valley, both by their grandeur and the splendor of colors.

The 20th of July was set down for the continuation of our journey; but as the horses of our stage which during the night were pasturing, had disappeared and probably mingled with Indian mustangs, it must be de-

ferred to next day; we employed the day examining the canons and waterfalls. We also got sight of several flocks of buffaloes.

After the 21st, of July, another stage with horses arrived, our four horses had run away and were not caught for three weeks, as far away as 200 miles from the Yellowstone Falls; we continued our trip and passed through a very romantic mountainous region. The movements of the wagon and horses were sometimes quite dangerous. The vegetation of this region is downright stupifying; the wild grass which is the feed of the buffaloes, was at some places, from 12 to 15 feet high. We had also the pleasure to admire a nice pair of beavers that were constructing their artificial building at the bank of the Beaver lake, near the road. After a trip of 5 hours we arrived at the lower Geyser hotel. The 22d of July, we started for the Loris Geyser, and, on the road, had occasion to admire yet many Geysers. In the evening, at 6 o'clock, we alighted at the hotel of Mammoth Hot Springs, took a hot bath of 20 degrees and had an excellent supper.

The 23d of July we made, accompanied by three ladies and three gentlemen, an ascension on horseback, seventy miles far, to the neighboring Geysers, called Saw-mill Geysers.

The 24th of July, in the morning, we passed from the Mammoth Hot Springs, on the stage, through the picturesque valley and arrived after 2 hours at the railroad station of Cinnabar, where we continued our route on the railroad to Livingstone.

So we had been in the magnificent Yellowstone Park from the 16th to the 24th of July and did not believe it to be possible that we had spent a full week in this

fairy land; we thought that only one or two days had passed away.

By the short sketch of this journey, it will be seen what incredible wonders of Nature in this comparatively small territory are diffused, the Park containing only 3,575 square miles: there are the highest mountains, covered with everlasting snow, splendid green valleys, watered by crystal rivulets, grand lakes and natural jets of water, hot springs and mineral baths, woods and ravines, as they in no other part of earth can be viewed. Only man, as far was missing to enjoy the rich gifts which Nature spread in this part of the Rocky Mountains; they are not yet sufficiently known: but I believe that railroads and hotels soon will tend to render this Park the most famous place of pilgrimage of mankind.

In conclusion, I must add the remark that, in those regions, the air is so rare that even the greatest eaters can hardly consume so much food as, in common life, a little child three or four years old, for men live up there more on air; great quantities of food are quite debarred by nature, even if there were a will to eat them.



TWO SCENES FROM LORD BYRON'S MAN- FRED.

[REMARK OF THE AUTHOR.—Here follow two of the many beautiful descriptions of nature which are given by Lord Byron in his works. They form two scenes of sublimity, such as the ingenious Byron alone could describe.]

ACT III, SCENE II.

[MANFRED AND HERMAN.]

HER. My Lord, you bade me wait on you at sunset.
He sinks behind the mountains.

MAN. Does he so?
I will look on him.
(He advances to the window of the hall.

Glorious orb! the idol

Of early nature, and the vigorous race
Of undiseased mankind. * * *
Most glorious orb! that wert a worship, ere
The mystery of thy making was reveal'd!
Thou earliest minister of the Almighty,
Which gladden'd on their mountain tops, the hearts
Of the Chaldean shepherds, till they pour'd
Themselves in orisons! Thou material God!
And representative of the Unknown,
Who chose thee for his shadow! Thou chief star!

Center of many stars! Which mak'st our earth
Endurable, and temperest the hues
And hearts of all who walk within thy rays!
Sire of the seasons! Monarch of the climes,
And those who dwell in them! For near or far,
Our inborn spirits have a tint of thee,
Even as our outward aspects. Thou doest rise,
And shine, and set in glory. Fare thee well.
I ne'er shall see thee more. As my first glance
Of love and wonder was for thee, then take
My latest look. Thou wilt not beam on one
To whom the gifts of life and warmth have been
Of a more fatal nature. He is gone: I follow.

[exit

SCENE IV.

[Interior of the Tower.]

MANFRED ALONE.

The stars are forth! The moon above the tops
Of the snow-shining mountains.—Beautiful!
To linger yet with Nature, for the night
Hath been to me a more familiar face
Than that of man. And in her starry shade
Of dim and solitary loveliness,
I learn'd the language of another world.
I do remember me, that in my youth,
When I was wandering, upon such a night,
I stood within the Coliseum's wall,
Midst the chief relics of almighty Rome.
The trees which grew along the broken arches
Waved dark in the blue midnight, and the stars
Shone through the rents of ruin. From afar
The watchdog bay'd beyond the Tiber, and
More near from out the Cæsar's palace came

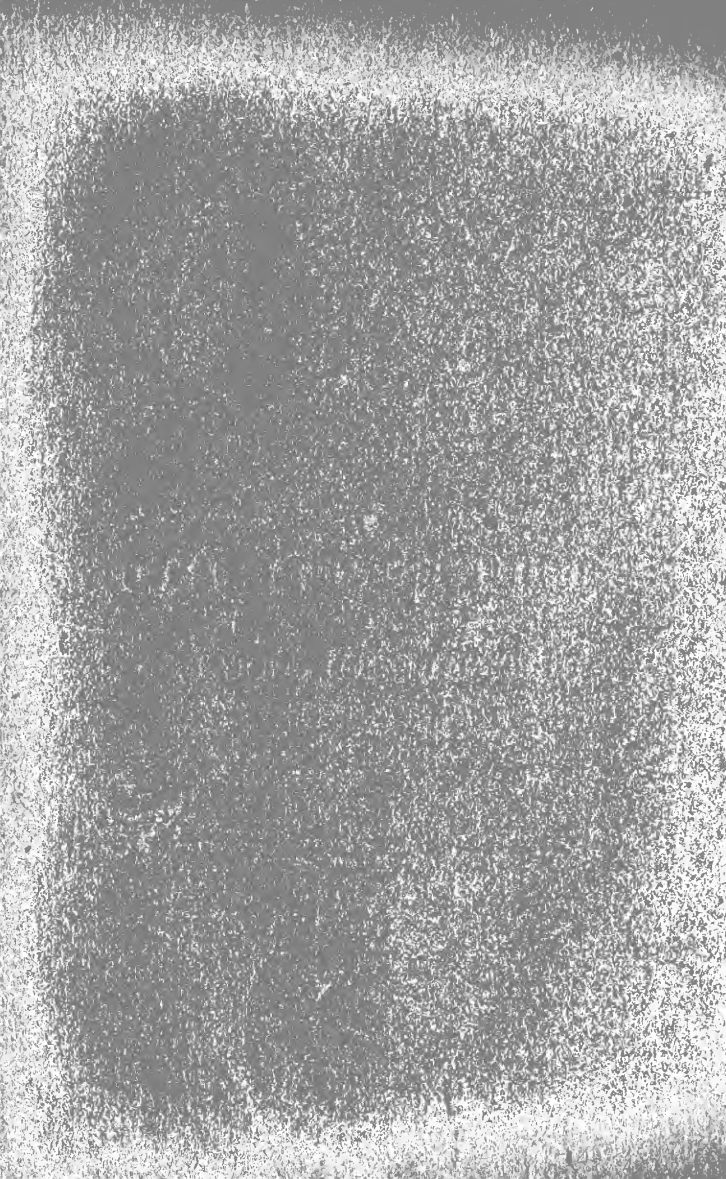
The owl's long cry, and, interruptedly,
Of distant sentinels the fitful song
Began and died upon the gentle wind.
Some cypresses beyond the time-worn breach
Appear'd to skirt the horizon, yet they stood
Within a bowshot—where the Cæsar's dwelt,
And dwell the tuneless birds of night, amidst
A grove which springs through levell'd battlements,
And twines its roots with the imperial hearths.
Ivy usurps the laurel's place of growth:—
But the gladiators' bloody circus stands,
A noble wreck in ruinous perfection,
While Cæsar's chambers, and the Augustan
Grovel on earth in indistinct decay.—
And thou didst shine, thou rolling moon upon
All this, and cast a wide and tender light,
Which soften'd down the hoar austerity
Of rugged desolation, and fill'd up,
As it were anew, the gaps of centuries;
Leaving that beautiful which still was so,
And making that which was not, till the place
Became religion, and the heart ran o'er
With silent worship of the great of old—
The dead, but sceptred sovereigns, who still rule
Our spirits from their urns—It was such a night.



THOMAS JEFFERSON.

SECTION THIRD.

POLITICAL AND SOCIAL,



FESTIVAL ORATION, DELIVERED THE
FOURTH OF JULY 1867 IN SAUK CITY,
WISCONSIN.

FELLOW-CITIZENS:—What signify the shouts of joy which resound to-day, the ringing of the bells, the songs and the merry tones of music? For what purpose are our streets decorated with green branches? Why did you in such a great number, meet here, from far and near?

OCCASION OF THE FESTIVAL.

To-day is the grandest festival which we celebrate, the festival of the Declaration of Independence of the United States. Every one should recollect to day that grand event, every one rejoice; the love of liberty ought to be fostered in all hearts, also in those of the youth: and I rejoice to see the children of our public schools here assembled.

My friends! What a festival! It is celebrated everywhere, from the lakes which in the North border our country, to the Gulf of Mexico, from the Atlantic to the Pacific Ocean, in the whole Union!

But, while at this occasion also heaves my breast joyfully, I am nearly disheartened, when I look over the numerous, most respectable assembly, and recollect my feeble faculties, so much the more because only a short time was given me for preparation. If, therefore, the

success does not correspond to your expectation, excuse the effort, and grant me your kind indulgence.

ORIGIN OF THE FESTIVAL.

First, I will explain the historical origin of our festival. About one hundred years ago, the English Government resolved to levy taxes upon its American Colonies. Now, they did not object to bear their share of the public charges, but they wanted to tax themselves, asserting that the British Government had no right to impose taxes upon them. For, according to the English Constitution, the people were not permitted to be taxed but by their representatives, (the Parliament.) Still, the Colonies had no representatives in the Parliament, consequently the Parliament had no right to tax them. At first they should pay a tax for sugar and stamped paper. All public documents, notes, receipts, bonds, newspapers, etc., etc., should be stamped, and a certain tax be paid for them to the British Government. The colonies refused to do it. The stamped papers were burnt, hidden, destroyed. The Government was obliged to repeal the stamp Act. After some years, it made another attempt, resolving that the Colonies should pay a tax for paper, glass, colors, and tea. They should also support British soldiers; and two regiments were immediately ordered to Boston. The indignation the colonies felt on account of these violent actions was general. In Boston, several malcontents, disguised as Indians, threw 340 chests of tea, which belonged to the East India Company, into the ocean. The inhabitants of New York and Pennsylvania returned the tea to England. The English Government closed the port of Boston, declared the inhabitants rebels, and dispatched still more troops. At Lexington the first blood was spilled, (1775), while the

soldiers attacked the colonists and killed several. After this a general insurrection followed: the colonies resolved to resist, and called their men to arms:

Congress assembled in Philadelphia (1776), resolving: "We the representatives of the States, proclaim and declare that these united colonies shall be, henceforth, free and independent States; and that every political connection between them and the British Crown shall be dissolved." The declaration was almost everywhere joyfully received. Solemn processions were arranged the bells were rung, cannon-shots resounded and patriotic orations were delivered. The colonies fought during eight years against the mother-country for freedom and independence. They avoided no sacrifice and privations. Many fought barefooted, in snow-fields, in the midst of winter. France succored the brave, and finally, proud, humbled England signed the peace in Paris, and acknowledged the independence of the colonies, (1783). Hundreds of millions of dollars had been spent with war expenses, and hundreds of thousands of Americans had lost their lives; even more had grown miserable by wounds and poverty: but INDEPENDENCE triumphed!

FREEDOM OF 4 MILLIONS OF MEN.

In fact, independence from a foreign power was accomplished; still within the country it was not yet complete. In the preamble of the Declaration it is said:

"We hold these truths to be self evident.—That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." In the Southern States slavery still dominated. It was in vain that the Northern States demanded its abolishment; the slave holders opposed; nay even demanded the re-

turn of their fugitive slaves. This was not enough. Slavery ought also to be introduced into all territories, and when the patriotic party—at their head Abraham Lincoln, the President—opposed, ten slave-holding States raised the flag of insurrection, and burned Fort Sumpter. But the phoenix of Liberty rose from the ashes of the fort. True it took four years of a bloody combat, and cost many victims. I, also, laid my sacrifice upon the altar of my new country; I let five of my sons enlist in the combat; one of them returned a crippled man, with one leg, another lost his life by cruel starvation in the prisons of North Carolina.

But why do I speak of my own humble self, as, perhaps, few are among you whose families did not suffer similar misfortunes. How many wives, how many mothers, deplore the loss of a dear husband, of a beloved son! Even the chief of our government, president Lincoln, whose memory will never be forgotten, fell a martyr to liberty. Billions of dollars were devoured by war; hundreds of thousands lost their lives, and many more their health. But the fetters of slavery were, finally, broken and now consider this contrast: before this, the wretched slaves often suffered hunger, want and exhaustion; they were driven with the lash, to work, were branded, pursued with blood-hounds, loaded with fetters, and often, with wanton cruelty, tortured and killed. No kind judge existed for them. Husbands and wives were separated, daughters abused by their masters, their children sold at the slave-auctions. The schools were locked up to them; even the blessings of religion—the last consolation left to the unfortunate—withheld from them; they

were not permitted to become acquainted with the gospel, because it declares all men to be brothers. On the contrary, these miserales have now their own fire-places, are free to choose their own masters, to secure their own homesteads; the rights of their marriages and families are as sacred as those of the white population; schools are thrown open for the education of their children; they enjoy the right of free speech, and have the right of suffrage in the public affairs. Fellow-citizens! Some millions of these freedmen, to-day, celebrate with us, their independence: what a day of joy, what a jubilee is it to them!

GENERAL PROSPERITY.

Prosperity has grown also for us from that war. The inveterated, cancerous sore which was spreading more and more in the limbs of the Union was finally eradicated; the stain of our Constitution, namely, the legality of slavery, is blotted out. Peace is re-established, prosperity returns, commerce gains a new soaring, thousands of new emigrants rush to our States and replace the citizens who in the war were lost, the springs of industry flow again, new ones are opened, and the Union regained, in the foreign countries, glory and respect.

WHAT IS TO BE DONE YET?

"Thus, nothing is left to be done more by us, citizens of a free State?" No, fellow-citizens, it is not all accomplished, there is no stopping in the life of nations; we ought to advance with the age. Ours is a state of culture in which the mental and material forces should be more and more developed, the citizens should rise to higher degrees of civilization; the ideas of Right and Morality should be realized more and more perfectly; existing defects ought to be progressively abolished.

Permit me, only for the sake of example, to mention here some of the latter ones.

True, the slaves of the Southern States became free, but how many of them are still starving in misery, while their old oppressors revel in abundance, and remained the owners of all estates, the legal claims of which they—the rebels—had lost. The colored men will never be happy without landed property, and still, as we heard say to-day, God gave ALL men the right to pursue happiness.

MORE JUSTICE IS WANTED.

Are the laws of justice always strictly administered? Are murders committed by public justice in our country unprecedented? Jefferson Davis was the ring-leader, the chief of the rebels; thousands of our captives, with his knowledge and approbation, were deprived of their lives in Andersonville, in Salisbury, in the Libby Prison, many by refined cruelty; he was very likely also privy to the infamous conspiracy of the murderers who shortened violently Lincoln's life: and see, after this ar-rant knave, at great expenses, had been captured, and for two years, lavishly fed and regaled, he is set free and a Horace Greely, a leader of the radical press, even gives bail for the monster.

RELATION BETWEEN CAPITAL AND LABOR.

The increase of pauperism is another defect of our States, principally in the populous cities of the East. We cannot gainsay that the relation between capital and labor often hurts the principles of humanity. While some rich capitalists waste life in idleness, their workmen, who sweat by their toilsome labor, suffer from want and distress.

MORE RELIGIOUS FREEDOM.

The general Constitution, and the particular one of

our State, warrant religious liberty; still, how does this warrant harmonize with the Sabbatarian laws of all States, and in particular with those which lately were issued in Massachusetts, New York and Pennsylvania, by which the workman is forbidden to enjoy on Sundays, public amusement, or to strengthen his weary limbs by a refreshing draught.

But be this enough in regard to the shady parts of our public life! In conclusion, allow me to submit to your attention some suggestions how to remedy these defects.

REMEDIES OF THE DEFECTS. PROGRESS OF CULTURE. FREE SPEECH.

In the United States, the people are the sovereigns; we make our own laws, and are governed by them. Most excellent. But let us be careful that this sovereign never grows blind or is carried away by passions; for, only in case that this does not happen, the old proverb is valid: "*Vox populi vox Dei*," (the voice of the people is the voice of God). For this reason, the people should not remain in its present degree of culture, nor be fossilized, but improve and enlarge its knowledge, generally, and especially in the sphere of public life.

Free speech and the public press, in particular, should subserve for this purpose: their rights should be protected and maintained.

But in order to attain this aim, nothing is more necessary, than some reforms in our public schools, and as I was myself occupied as a teacher most part of my life, I may be well entitled to give, on this subject, my vote!

REFORMS IN THE SCHOOLS.

In our schools many useful objects, e. g., reading, writing, arithmetic and geography, are taught, indeed:

but frequently religious prejudices, too, are inoculated in youth; especially, their intellect is captivated by a blind faith in authority, no difference if they are habituated to follow blindfold the authority of a man or of a book. If children, trained in this way, are grown up, they turn often puppets in politics, who can easily be led by their supreme magistrates, may they are called presidents, emperors or kings, and who sell their votes to the highest bidders.

In our schools, the principles of sound morals, the mutual rights and duties of men should also be taught and more capable pupils be acquainted with the fundamental parts of our Constitution. It is most fair that they are instructed in the history of the country; still they should learn also the history of other free people, who, as in Greece, and Rome, and, in modern times, in England and France, exerted themselves for freedom.

OUR RESOLUTIONS.

Fellow-citizens! May this festival inspire you with love for liberty and independence! Let us follow the footsteps of the fathers of the republic. Washington, Benjamin Franklin, Thomas Jefferson, Patrick Henry, Thomas Paine, Lafayette, and other men of the revolution, resembling them, ought to be our models. Three millions of Americans undertook the combat against the powerful England, and won the victory. Must such examples not shame the reactionary politicians, partisans, and time-servers of our age?

Remember, to-day, the combattants who perished in the last war! The ladies of Louisville lately decorated their graves with fresh wreaths. Let us raise to our dear dead, monuments in our hearts, resolving, to lay, like them, if necessary, every sacrifice on the altar

of our country.

Let us take care of the best education of our children; not only the hope of our old age, but the future of our country depends upon them; according as we educate or spoil them, also the time to come will be shaped for glory or for infamy, for happiness or ruin. Let us love our children and families, but more the welfare of our State than our families, and more the prosperity of the Union than the happiness of the single States. Let us be more than Democrats, more than Republicans, more than Union men: let us be patriots, sound in mind, strong in achievements. Let it be our watchword: independence in politics, social questions and religion, forever!

SOCIAL AND POLITICAL WANTS.

1. SOCIAL WANTS.

The word "socialism" means social wants in its broadest sense, a more thorough and harmonious disposition in all social relations of mankind; but in the usual sense they understand by it the theory of reforms by which property, industry, and other sources of livelihood are to be reorganized, in the State, for the benefit of all its members. It cannot be disputed that, especially in the European States, an illimited inequality of possession of the citizens takes place. While the lowest classes suffer from bitter want, the higher ones live in abundance and revel in profusion. Therefore, so many revolutions shake, there, like volcanoes, the tranquility of those countries; revolutions by which the lowest elements of civil society give, like accumulated fuel burning in flames, forcible and devastating vent. The revolutions in 1848 were most part, of the social kind. The last insurrection of workmen in Paris, in 1871, which

destroyed sixty thousand proletarians, and the fact that since the conquest of the city 300,000 inhabitants who are without a living must be nourished by public charity, point distinctly to the sore spots of the body politic in that country.

In the larger cities of America, too, spreads a painful disproportion in the possession of the inhabitants; e.g., in the city of New York, hundreds of thousands are sometimes almost without bread. Such evils cannot be excused before the tribunal of natural right and humanity. Horace Greely, himself an American, said in his work on socialism: "According to the natural law, a man in the State of New York has, by his birth, a perfect right to stay there, and to demand his equal share of soil, woods, water, and natural products of the land; but according to the State law, only he who can show a title-deed has a claim to these goods; the others have not even the right to stand upon a foot of land, except in the public road." Greely continues: "It cannot be proved that such a condition of entire destitution is necessary for public welfare; therefore, it shall be remedied." He proposes as means of help, to give work to the destitute, i. e. continued occupation, joint with such remuneration that his physical, mental and moral wants be, thereby, relieved. (Greely does not see a remedy in poor-houses and institutions of charity). Furthermore he advises the workmen to demand higher wages, if the employer be able to grant them, and to stop their work, if he does not; besides to organize associations in which they fabricate themselves the articles for which they are paid by their masters. Finally he recommends them wise economy in their household, temperance in the use of spirituous fluids etc.

L. Buchner proposes (in his book, "Position of

Man in Nature," third part) to abrogate the right of soil, and to consider it as joint property of State. Still, its legal owner must not be expelled from his land, but permitted by law, to get it redeemed by a moderate sum of purchase, whereupon it ought to become property of the State. The government shall limitate the right of heritage, and introduce taxes of inheritance. Yet he thinks that it never will be possible to bring about a perfect equalization.

The socialist Owen wrote long ago, and Herbert Spencer, in our age, on inequality of possession. The later one let the cure of this evil depend from the progress in civilization, asserting: "The perfect man alone can realize the perfect State." (Social Statics)."

In America, the Government reduced the time of labor of the workmen who are employed in its service to eight hours a day. Many working men try to improve their situation by entering into lodges.

2. POLITICAL WANTS.

We hear so frequently complaints on th political corruption of our States that we cannot anticipate the future without solicitude. All political parties agree in these complaints, only with the difference that they impute the origin of the evil to each other. Even the authors of general histories remark in their works that the condition of morals and justice in the United States is far from being as innocent and blameless as it was in the first period of the republic. Therefore, many desire a reform of the head and the members of the government. They desire reforms in the legislations of the single States, for the sake of their inefficacy and the high expenditures they cause to their States, and for the useless fabrication of so many laws; they desire reforms in the administration of public justice, for the misplacing law-suits, for

their snails-pace and partiality in the verdicts; they desire reforms in the monopolies which are granted to railroad companies by giving away to them the most valuable state-lands; they desire reforms against election-intrigues, against the incapacity of many officers, and against the venality of offices.

Another nuisance of our Constitution which is blamed by many is the privilege which it gives to our President to appoint an army of officers. By dint of this right, the most important offices are, sometimes, conferred by personal favor and party regards. The party of progress further asserts that the people ought to have the right to discharge such members in the Congress who do not satisfy their commissioners, immediately, before their term of office expires.

Man has the full right to form his religion, and to confess it according to his idea of the universe, and the State is bound to respect this right. It shall not limit the liberty of conscience of its inhabitants neither by stakes, nor by dragonades, nor by sabbatarian laws.

The exemption of church property from taxation is another crying nuisance. There are sixty thousand ministers in the United States. If we rate their average salary at \$1,500 a year, the whole expense for them amounts annually to \$100,000,000. Their residences are untaxed. The land owned by the churches amounts to millions of acres, and is also exempt from taxes. In this manner the millions of dollars which ought to be paid by the churches, are devolved on the rest of the tax-payers. The Secular Union petitioned in the State of New York to abrogate this notorious injustice, but was not heeded. California is—as far as I know—the only State in which church property is liable to taxation.

Finally, our age is much interested in the question of women's rights. We cannot gainsay that, in civil society, woman is denied to occupy the position which her merits of public welfare and her nature deserve. The full discussion of this subject is given in the speech on the rights of women.

THE RIGHT TO THE USE OF THE EARTH.

Extract from Herbert Spencer, ("Social Statics, ch. .9")

1. If each of men has freedom to do all that he wills, provided that he infringes not the equal freedom of any other, then each of them is free to use the earth for his wants, provided he allows all others the same liberty. And conversely, no one may use the earth in such a way as to prevent the rest from similarly using it.

2. Equity does not permit property in land; or if not so, they who are not land-owners, can exist on earth by sufferance only. They are all trespassers. Save by permission of the lords of the soil, they can have no room for the soles of their feet. Nay, should the others think fit to deny them a resting-place, these landless men might equitably be expelled from the earth altogether.

3. The titles of most of the land-owners can be traced to violence and fraud. The original deeds were written with the sword rather than with the pen. But "time constitutes a legitimate claim. That which has been bought and sold from age to age as private property, must now be considered as irrevocably belonging to individuals." How long does it take for what was originally a wrong to grow into a right? Right of mankind at large is yet valid, all deeds, customs and laws notwithstanding.

4. "By cultivation, land becomes my property—

my own." You turned over, only, the surface of the soil, and scattered a few seeds on it. By what magic have these acts made you sole owner of that vast mass of matter, having for its base the surface of your estate, and for its apex the center of the globe?

"I first occupied and improved it." The world is God's bequest to men; society is the lawful owner. The worth of your working is yours, but not the land itself.

5. "Why," it may be asked; "should not man agree to a fair subdivision? If all are co-heirs, why may not the estate be equally apportioned, and each be afterwards perfect master of his own share?" It should be difficult to fix the values of respective tracts of land. It is variable in fertility, in the advantage of climate, etc.

6. There are people who hate anything in the shape of exact conclusions; and these are of them. But it behooves such to recollect, that ethical truth is as exact and as peremptory as physical truth. Either men have a right to make the soil private property, or they have not. There is no medium. We must choose one of the positions. There can be no half-and-half opinion.

7. After all, nobody does implicitly believe in landlordism. We daily deny it by our legislation. Is a railway or public road to be made? We do not scruple to seize just as many acres of private property as may be requisite; allowing the holders compensation for the capital invested. We do not wait for consent.

8. Such a doctrine is consistent with the highest state of civilization; the change required would simply be a change of landlords. Separate ownerships would merge into the joint-stock ownership of the public. Instead of leasing his acres from an isolated proprietor, the farmer would lease them from the nation. Stewards

would be public officials instead of private ones.

9. No doubt great difficulties must attend the resumption, by mankind at large, of their rights to the soil. The question of compensation to existing proprietors is a complicated one—one that perhaps cannot be settled in a strictly equitable manner. Meanwhile, in our tender regards for the vested interests of the few, let us not forget that the rights of the many are in abeyance; let us remember that the injustice inflicted on the mass of mankind, is an injustice of the gravest nature. Men may by-and-by learn that to deprive others of their rights to the use of the earth, is to commit a crime inferior only in wickedness to the crime of taking away their lives or personal liberties.

THE LAND-QUESTION.

A REPORT OF L. BUCHNER.

The 16th of September, in 1888, an association for land-reform, in Frankfort, was organized, to which many gentlemen from all parts of Germany, also from Holland and Switzerland joined. The standpoint of the association is, in general, that of Henry George, who, by his renowned book on "Progress and Poverty," revived the very old question. The purpose of the association is to enlighten the public mind in regard to the fundamental cause of the economical distress of many people. It sees it, principally, in the uneven distribution of soil, and in the accumulation of enormous riches which private persons collect by interests and ground rents, without working themselves. Sec. 1 of the statutes details how, as the annual savings bear new interests, hereby an increasing deficiency originates in the use of national and international goods, which the needy masses are not able to make up, because they

must raise the continually increasing tributes of interests and rents for the growing property of their creditors and landlords, who employ their revenues less and less for the purchase of consumable objects. The opportunity of work hereby becomes more and more difficult; the struggle for it is sharpened, and so the fact of increasing need and of the want of employment can be explained. At the same time, the capacity to generate more wealth and the possibility of affluence is more growing.

In order to emerge from this abyss, the association demands the abolition of the right to sell and invest land, and to return to the usage of the ancient Germans according to which the soil of Germany belonged to the German nation, and only this, in its single tribes, possessed the right to dispose of the land. It was in the course of the discussion at large expounded that the ancient German right was, by degrees, supplanted by the Roman right, which gave too much way to the right of private property, while the highest principle of natural right must be that the soil on which we are born and have to live must be the common property of all, as well as the air which we breathe. If it were possible to occupy the air like land, it would have been done long ago, and the poor, or he who comes too late would find neither a place where to put his head, nor where he could breathe, except if he were willing to give the faculties which Nature has conferred upon him in bondage to the monopolist of soil and air.

The speaker of the association continued to say that it is, in his opinion, a crying injustice that the increasing worth the soil gains in or close to thriving cities, or in the neighborhood of railroads and factories becomes

a profit solely to single persons who own it by mere accident, while this worth is only the result of the activity and industry of all or many, and, therefore, ought to be of profit to all or to the commonwealth. This point of the discussion seemed to the convention to be so important and evident that they resolved to fix their entire attention on it, while the reform of land possession could only in a far distant time be expected. It cannot be thought of it before people, generally, are convinced that such a measure is just and necessary. To the contrary, it will not be difficult to convince governments and legislative bodies of the injustice of the mentioned enhancement of worth in private hands, and to cause a corresponding legislation.

Louis Buchner, the celebrated author of the work "Matter and Force," was president of the association. It elected a secretary and constituted a periodical to be the organ of its further transactions.

A SPEECH ON THE RIGHTS OF WOMEN.

(Delivered before the Liberal League in San Jose, 1879.)

THE WIFE IS INFERIOR IN POLITICAL RIGHTS.

FELLOW-CITIZENS : —

In olden times the wife was entirely subject to man; she was the slave of her husband. If a man wanted a wife, she was robbed by him, or sold to him by her father. In England till the last century, she was given away by the father; a bad custom which the poets often assailed in their plays; it is now fallen in disuse. Woman ought to be as free as men: By nature their rights ought to be equal, for women belong, like men, to mankind; both have the like nature, the like destination, and, in general, the like faculties. But, they

say, the Christian religion restored the wife to her just rights. No, for on her wedding day she has to avow obedience to her husband. She is denied the right of suffrage, though she has to pay taxes. But without representation there is no right of taxation—a principle for which our forefathers fought the Revolutionary war.

“BUT IN A FAMILY ONE RULER IS WANTED.”

But it is claimed, that in a family one person must be the ruler. It is not so in every association, not in partnership. Do husbands not boast that wives are their better halves? Why, then, do they preclude them from the use of equal rights? The equality of married persons is not only the sole mode of justice to both sides, but also necessary for their happiness and for the moral cultivation of mankind. The family should be a school of sympathy in equality, of living together in love, without power on one side and obedience on the other; this it ought to be between the parents; it would then be a model to the children. I have no relish for the doctrine: “what is mine, is yours,” but: “what is yours, is not mine.” In most Constitutions of our country equality of rights of property is already secured to woman; in this way also girls cannot be entrapped by wooers who propose for the sole purpose of getting their money.

The arrangement by which the man earns the income, and the wife superintends the domestic expenditure, seems in general the most suitable division of labor.

SPECIAL DUTIES OF THE WIFE.

Besides, the special part of the wife is the physical suffering of bearing children, and the whole responsibility of their care and education in early years; indeed she takes her fair share, or usually takes the larger. I avow that my parents are my greatest benefactors, but,

if I must distinguish between them I would say that my mother was my greater benefactor. And still, though my father enjoys every constitutional right, my mother is denied the right of suffrage. Is this legal justice?

“BUT WOMEN ARE UNFIT, BY NATURE, FOR PUBLIC AFFAIRS AND HIGHER PERFORMANCES OF MIND.”

But, they object, “women are unfit for public affairs.” The same law which excludes unfit men excludes unfit women; at least a FEW will be fit. Can a woman not be a Homer, an Aristotle, Michael Angelo, or a Beethoven? She can be a Queen Elizabeth, an Empress Maria Theresa, a Deborah, a Joan of Arc. “Well, but after all, men have larger brains than women.” This fact is doubtful, nay, its assertion is untrue, according to the doctrine of many celebrated physicians. They say this: “Woman’s body has less dimensions. Comparatively, women have as much brain as men. In the weight of male and female brain there is, comparatively no difference.” Besides, it may be said that the brain of women is finer, that their blood circulates quicker to the brain; their brain is sooner exhausted, but, too, is sooner recovering itself.

OPINIONS OF CELEBRATED MEN ON WOMEN’S RIGHTS.

OF STUART MILL.—But I will not urge further my opinion; I wish to present the verdict of highly celebrated authorities on women’s rights. Plato, the renowned Greek philosopher, two thousand years ago, taught the doctrine that both sexes ought to be free. Permit me to quote, a few passages from the famous book of Stuart Mill, “Subjection of Women.” Says he: “Women are not capable for the lucrative occupations and the high social functions. Are women less gifted

than men? They have proved themselves capable of everything which is done by men. It is wrong to exclude one-half of mankind from the several vocations of life. They have the right to choose their occupation, e. g., to be physicians and lawyers." Again: "They can require the suffrage as their guarantee of just and equal consideration." And again: "In the mediæval centuries women induced the Northern conquerors to adopt Christian religion, because it favors women more than heathenism. Courage and military virtues were then exercised by knights from the desire to be admired by women. So arose the spirit of chivalry; of courage, gentleness, generosity against the defenseless man, and submission and worship directed toward women." So much for Stuart Mill.

OF LOUIS BUCHNER.—Louis Buchner, author of the celebrated work, "Matter and Force," wrote in his book "Position of Man in Nature:" "The subjection of women is still a remnant of the barbarous ages, when man being stronger than she forced her even to pull the plow, meanwhile lying himself idle upon the bear's skin." And again: "Some physicians affirm that women's brain is smaller than that of a man." But Buchner, who is himself a physician, answers them that the female body is also smaller and more refined than that of man.

OF WENDELL PHILIPPS.—The authors referred to are, the one an Englishman, the other a German. Let me quote now from Americans. Wendell Philipps, perhaps the greatest American orator, says in a speech: "Taxation and representation must be co-extensive. No single principle of liberty has been enunciated since 1688 until now, that does not cover the claim of woman; in the preamble of the Constitution is no distinction of the sex made. Open to women the studio of the artist,

the practice of the lawyer, all indoor trades of society; take some for design, counters, public libraries, and registries, merchants, accounts, surgeons—let woman choose her vocation herself, let her follow God and nature, not the law of man.”

OF THE BOSTON INVESTIGATOR:—The Boston Investigator argues in this way: “An over-cautious old lady once said to her venturesome boy John: ‘John, don’t you ever go into the water until you have learned how to swim.’ So with many of those people, who, refusing the ballot to woman, give her no encouragement that she will ever be prepared for it; for if she must wait until every objection to her voting is removed, we fear it will never come. We don’t like that doctrine. The only question to be asked of any reform is simply this: Is it right? IS IT RIGHT? IS IT RIGHT? If it is, then support it, first, last and always, and die rather than to give it up, for it is far more glorious to fall in maintaining the right than to triumph in the wrong.”

OF COL. ROBERT INGERSOLL.—Col. Robert Ingersoll, in his great speech on “Human Rights,” delivered in Cincinnati during the Convention of the National Liberal League, said: “We demand next that woman be put upon an equality with man. Why not? Why shouldn’t men be decent enough in the management of the politics of the country for women to mingle with them? It is an outrage that anyone should live in this country for sixty or seventy years, and be forced to obey the laws, without having any voice in making them. Let us give woman the opportunity to care for herself, since men are not decent enough to care for her.”

OF THE NATIONAL WOMAN SUFFRAGE ASSOCIATION.—Last, but not least, are the arguments of Amer-

can ladies, proffered in the woman's rights question. Thousands of them have advocated them. Suffice it that I report only the remarkable words of Elizabeth Cady Stanton, President of the National Woman Suffrage Association, of Susan Anthony, Vice President, and of Joslyn Gage, chairman of the executive committee, contained in their appeal to Congress, namely: "The 40,000 votes for Woman Suffrage in Michigan, the 9,070 votes in Kansas, the 6,666 votes in Colorado, the large votes in many State Legislatures, the right to vote on school questions already granted to women in Kansas, New Hampshire, Massachusetts, Minnesota, Colorado, Oregon, the recent passage in the Legislature of Minnesota of a resolution asking Congress to submit a Sixteenth Amendment providing for Woman Suffrage, the general suffrage already secured to women in Wyoming and Utah, these and countless other advance tests throughout the country, have developed the fact that the most worthy and intelligent among men are in favor of equal rights for woman."

CONCLUSION.

Would not mankind be all the better off if women were in every respect free? Certainly. Wives, then, will not suffer more from husbands. The mass of mental faculties for the service of mankind will then be doubled. The consciousness a woman would have, that she had the same rights as man, would expand immensely her faculties, and improve her moral sentiment. Mothers will then have a greater influence over their sons, loved maidens over their lovers, forwarding so the progress of civilization. Wives and mothers would then be much happier, for freedom ennoble nations, men and women. Therefore, fellow citizens, deliver, by all means, woman from her legal thralldom.

We have abolished the slavery of the black man, let us also abolish the bondage of woman!

A MISALLIANCE.

Translated from "Don Quixote," of M. Cervantes.

It was not long ago that in Europe marriages between the noble castes and the common people were unlawful and prohibited; and even now-a-days noblemen dislike such misalliances, and sometimes disdain their wives who are of low extraction. Many disasters have resulted from such marriage laws. Fr. Schiller has depicted them in his play "Cabal and Love" which is one of the best tragedies in the German language. Let us hear what Cervantes, the best author in the Spanish language, has to say on this head. He gives the following narrative in his celebrated work "Adventures of Don Quixote de la Mancha."

Don Fernando, son of a Spanish duke, loved the daughter of a rich farmer in the country, who was a vassal of his father. The name of the daughter was Dorothea. She was pretty, sensible and honest. Her superior qualities captivated Don Fernando to so great an extent that he resolved to promise to marry her, because to do otherwise was to solicit the impossible. After having received his solemn promise of marriage, she yielded to his importunity. But after having enjoyed her, his desires subsided, his eagerness cooled, he left Dorothea, and accompanied his friend Cardenio to the residence of his father. The deceived maiden ashamed of her lapse left her parents, and hid herself in the wilderness of the Sierra Morena. When Don Fernando stayed with Cardenio, he saw Lucinda, to whom his friend was betrothed. He fell in love with her also, betrayed Cardenio, and solicited the parents of

Lucinda for her hand. They consented, because Fernando was the son of a duke; but Lucinda refused to obey them, and absconded to a convent. Cardenio, distracted by the loss of his bride, also retired to the Sierra Morena. There both, Cardenio, and Dorothea, were met by Don Quixote and his friends (a parson, and a barber,) and the whole company resolved to go to the residence of Don Quixote, and on the road they stayed, during night, in a side-way-inn. Now, gentle reader, permit me to introduce to you Cervantes who will continue this remarkable story in his own words. (Don Quixote, 1st part, 36th ch.)

Meanwhile, the inn-keeper, who was standing at the door of the inn, said: "There comes a nice troop of guests; if they stop here, we shall have much joy." "What people are they?" asked Cardenio. The inn-keeper replied: "Four men on horseback, a la gineta,* with lancets and targets, all with black veils, and with them a woman comes, on a side-saddle, dressed in white, and her face likewise covered, and two other lads on foot." "Are they very near?" asked the parson. "So near," answered the inn-keeper, "that they already arrive." When Dorothea heard this, she covered her face, Cardenio entered the chamber of Don Quixote and hardly had they done so, when all, mentioned by the inn-keeper, entered the inn: and when the four horsemen (who appeared to be gentlemen) had alighted, they went to assist the lady to dismount; and one of them, taking her in his arms, placed her on a chair which was at the entry of the chamber where Cardenio had retreated. During the whole time neither she nor the men had taken off their veils, or spoken a word,

* A mode of riding with short stirrups.

only the lady, when sitting down in the chair, heaved a deep sigh, and let her arms hang down like a weak and fainting person; the footmen took the horses to the stable. The parish-priest seeing this desired to know who these people were, with the masks and in such a silence, went there where the servants stood and asked one of them what he wished to know; who answered: "In truth Sir, I do not know who the people are; I only know that it seems that they are people of quality, especially he who took the lady, you have seen, in his arms, and I say this because all the rest pay him respect and nothing is done but what he commands." "And who is the lady?" asked the priest. "Neither can I tell that," answered the servant, "because on the whole road I have not seen her face; to be sure I heard her often sigh, and utter such groans that it seemed as if she would exhale her soul; and it is no wonder that we don't know more than we have said, because my comrade and I have accompanied them only two days: for having met them on the road, they entreated and persuaded us to go with them as far as Andalusia, offering to pay^{us} us well,"—"Did you hear the name of one of them?"—"Certainly not, because all travel in a wondrous silence, nothing is heard from them but the sighs and sobs of the poor lady, which move our pity, and we believe, without doubt, that she goes enforced, wheresoever she goes and as it may inferred from the dress, she is a nun, or is to become one, what is more likely: and perhaps, because she does not like the Order of a nun, she is so sorrowful." "That may be so," said the priest, and leaving them he returned where Dorothea was, who having heard the veiled lady sighing, moved by natural compassion, approached her, and said to her: "What

ails you, dear lady? See, if it be an evil that women are used to or experienced to cure: I, for my part, offer you the good will to serve you." During all this the sorrowful lady kept silence, and though Dorothea made her again greater offers, she, however, persisted in her silence, till the cavalier in the mask, whom the others obeyed, as the servant said, came up, and said to Dorothea: "Do not trouble yourself, madam, to offer something to this woman, because she is used not to acknowledge any favor which is done to her; nor solicit her to answer you, unless you wish to hear a lie from her." "I have never uttered one;" presently said she who till now had been silent; "on the contrary, I see me now in such a misfortune, because I was so sincere, and without lying schemes, and I wish you to be yourself witness of it, because merely my veracity causes you to be false and lying."

Cardenio heard these words very clearly and distinctly, because he was so near to her who uttered them, for only the door of the chamber of Don Quixote was in the midst, and therefore, as he heard them, he cried aloud: "For God's sake! What do I hear? What voice is that which has reached my ears?" At this out-cry the lady, quite surprised, turned her head, and not seeing him who uttered it, she started up, and was going to enter the chamber; as the cavalier saw this, he detained her, not letting her move one step. By her perturbation and restlessness the taffet with which she kept her face covered fell off from her, and revealed an incomparable beauty, and a wonderful face, although pale and terrified; for her eyes turned round to all places which met her sight with so much eagerness that she seemed to be out of her wits and rendered, by this bearing, Dorothea and all who beheld her quite sad, because

they did not know its reason. The cavalier held her fast by the shoulders, and being so much occupied in taking hold of her he could not succeed in replacing the mask which was falling off and, in fact, fell off entirely, and as Dorothea who held embraced the lady raised her eyes, she saw that he who also held her embraced, was her husband, Don Fernando. As she had, scarcely, recognized him, she fell, darting, from her inmost heart, a long, dismal Oh! backward in a swoon: and had not the barber, who stood close by, caught her in his arms, she would have fallen to the ground. The priest hastened to take away her veil in order to throw water in her face, and as soon as Don Fernando looked at her he recognized her, for it was he who held the other lady in his arms; and he turned like dead at her aspect; but nevertheless he did not cease to take hold of Lucinda, who was the lady that endeavored to get loose from his arms; she had known Cardenio by his sigh, and he had recognized her.

Cardenio, also, heard the shriek Dorothea gave when she fainted, and believing that it was his Lucinda, terrified, rushed from the chamber. It was Don Fernando whom he first saw, and who held Lucinda embraced. Don Fernando, too, recognized Cardenio immediately, and all three, Lucinda, Cardenio, and Dorothea remained silent, and in suspense, as if they did not know what had befallen them. All looked at one another, Dorothea at Don Fernando, Don Fernando at Cardenio, Cardenio at Lucinda, and Lucinda at Cardenio. (Don Fernando, who had found out the convent in which Lucinda had taken refuge, carried her off by force, with the help of his companions).

The first who broke the silence was Lucinda, who spoke to Fernando in this manner: "Let me approach,

Don Fernando, for the sake that you ought to be what you are (although you do it not by another regard); let me approach the wall, the ivy of which I am; the staff from which neither your importunities nor your threats, your promises nor presents could part me; remark how Heaven has conduced me, by unusual and hidden ways, into the presence of my true husband; and you know by a thousand costly experiences that nothing but death would suffice to efface him from my memory: therefore may so many undeceivings, (if you cannot do otherwise) induce you to convert your love into rage, your good will into indignation, and to finish my life; for, as I yield it in the presence of my good husband, I give it up as well employed; he will, perhaps, by my death, be convinced of the faith I kept to him to the utmost danger of my life."

Dorothea, meanwhile, had recovered her senses, and listened to all the expressions given by Lucinda, from which she learned who she was; and seeing that Don Fernando yet did not release her from his arms, nor answer her words, she exerted herself as much as possible, rose, and threw herself on her knees at his feet, and shedding many sad tears, began to speak to him in this way:

"If not, my lord, the rays of this sun you hold eclipsed in^r your arms would take away and obfuscate those of yours, you would already have seen that she who is kneeling at your feet, is the unfortunate Dorothea, unhappy as long time as you please. I am she who, locked in the limits of honesty, enjoyed a contented life, till she opened the doors of her prudence to the voice of your importunity and seemingly just and affectionate feelings, and surrendered to you the keys of her liberty: a gift so badly acknowledged by you, which is evidently

shown by the fact that it was necessary to find me in this place, and to see you in the way that I see you. But, nevertheless, I do not wish you to imagine that I came here following the path of dishonor, while only grief and the affliction to see me forgotten by you brought me hither. You desired me to be yours; and desired it in such a manner that, though you now wish me not to be it, it will not be possible that you cease to be mine. See, my lord, what can be the recompense for Lucinda's beauty and nobleness for which you neglect the incomparable good will which I have for you? You cannot fall to the share of the beautiful Lucinda, because you are mine, nor can she be yours, because she is Cardenio's; and it will be easier, if you will reflect, to reduce your will to love her who adores you than to induce her who abhors you to love you well. You importuned my carelessness, you required my wholeness, you were not ignorant of my station, you know well in what way I delivered myself to your desire; no place nor refuge remains to you to call yourself deceived; and, if it is as it is, and you are as true a Christian as you are a cavalier, why do you, by so many shifts, delay to make me happy in the end as you made me in the beginning? And if you do not love me such as I am, as your true and legitimate wife, love and admit me, at least, as your slave, for, however I be in your possession, I shall estimate myself happy and very fortunate. Do not permit that, by abandoning me, the gossips arrange meetings for my disgrace; do not afflict so much the old age of my parents, because the loyal services which they as good vassals always have rendered to yours, not deserve it, and if it seems to you that you annihilate your blood by mixing it with mine, consider that there are few noblemen or none in the world, who did not take

this way, and that nobleness derived from women does not matter in illustrious descents; so much less, as true nobleness consists in virtue, and if you are deficient of that in denying me what you so rightly owe me, I shall remain with more advantages of nobleness than you have. Finally, sir, the last I tell you, though witnesses are your words, which not must be lies, if you appreciate yourself for that wherefore you depreciate me: witness is the sign-manual you have made, and witness is Heaven whom you called to witness of what you promised me; and if all this is deficient, your own conscience will not fail to utter cries in the midst of your pleasures repeating the truth I have told you, and disturbing your best enjoyments and gratification.

The doleful Dorothea said these and other words with such feeling and so much tears that even those who accompanied Don Fernando, and all who were present, were crying. Don Fernando listened without answering a word, till she had put an end to hers, beginning such sighs and sobs that he who would not be moved to compassion must have a heart of bronze. Lucinda looked at her, not less afflicted by her grief than admiring her great discretion and beauty, and although she wished to approach her and tell her some words of consolation, the arms of Don Fernando which held her compressed did not permit to her to do so; who, full of confusion and fright, after a long time, while he was looking at Dorothea, opened the arms and setting Lucinda free, said: "You have conquered, beautiful Dorothea, you have conquered, because it is not possible to have courage to deny so many truthful reasons united." Lucinda was to fall to the ground in the swoon she had had as Don Fernando released her, but Cardenio, standing close by, who had placed him-

self behind the shoulders of Don Fernando, in order not to be perceived by him, postponing all fear, and risking every danger, hastened to support Lucinda, and, clasping her in his arms, said to her: "If pious Heaven will that you find some rest, my loyal, constant and beautiful mistress, I believe that you will nowhere find it surer than in these arms, which receive you presently, and received you another time, when fortune wished that I should call you mine." Lucinda, at these words, cast her eyes on Cardenio, and recognizing him first by the voice, and assuring herself by his face that he it was, she threw, as if out of her senses, and careless of any honest respect, her arms around his neck, and joining her face to that of Cardenio, said to him: "Yes, my lord, you are the true owner of this, your captive, although the contrary fate even so much hinders it, and though they ever so much threaten this life, which is sustained by yours." This was a strange speech for Don Fernando, and all who were present, astonished by such an event, never seen before. It appeared to Dorothea that Don Fernando had changed color, and that he offered to wreak his vengeance on Cardenio, because she saw him putting the hand to the hilt of his sword, and as fast as she thought it she embraced with unnoticed quietness his knees, kissing them, and holding him compressed as if she would not let him move, and, without stopping her tears a moment, she said: "What are you going to do, my only refuge in this unexpected. dangerous moment? You hold your wife at your feet, and she whom you want to be yours, is in the arms of her husband; think if you are right, or if it is possible to undo what Heaven has done, or if it will suit you to attempt to make equal with you her who, neglecting all inconvenience, confirmed in her truth and

constancy, shows, in your sight, her eyes bedewing the face and bosom of her real husband with tears of love. For God's and your own sake, I beseech and implore you that this manifest declaration of their love not only may not increase your anger, but extinguish it in a manner, that you in tranquility permit these two lovers to keep their affection without your hindrance, as long as Heaven will grant it to them, and hereby you will show the generosity of your illustrious and noble heart, and the world will see that reason has more strength with you than passion."

While Dorothea was saying this, Cardenio, although holding Lucinda embraced, did not forsake the eyes of Don Fernando, resolved, if he should see him making a movement for his injury, to prepare as well as he could for defense and offense against all who should show themselves intent to his damage, although it would cost his life; but in this moment the friends of Don Fernando, and the parish-priest and the barber, who had been present during all what happened, approached, besides that good Sancho Panza was not missing: and all surrounded Don Fernando, beseeching him to look graciously to the tears of Dorothea, and as what she had told in her address was truth, not to concede that she was defrauded in her justest hopes, that he should consider that they all, not by chance, as it seemed, but by a special Providence of Heaven had joined in a place where nobody could expect it; and, said the priest, that he should perceive that only death could separate Lucinda from Cardenio, and, although the edge of a sword divided them, they would consider their death the happiest event, and that, in irremediable cases, it was the highest prudence to show a generous heart by forcing and conquering himself, allowing that the two

only by his will, enjoyed the boon Heaven had already conceded to them; that he should put his eyes also on the beauty of Dorothea, and he would see that few or none could equal her, much less surpass her, and that she joined to her beauty her humility and the utmost love for him; and above all things he should note that, if he boasted to be a cavalier and a Christian, he could not do otherwise than to keep the word that he had given her, and that by keeping it he would be just toward God, and would satisfy discreet people who know that it is the prerogative of beauty, although it be the quality of a humble subject, if it is accompanied by honesty, to be elevated to every height, without any mark of diminution of him who elevates and raises her to his own condition; and if the powerful laws of pleasure are executed—so far as no sin does intervene—he who obeys them must not be blamed. In fact, they added to these reasons many others, and in such a way that the strong mind of Don Fernando, after all nourished by illustrious blood, grew mild and yielded to be vanquished by the truth, which he could not gainsay, though he wished to do so, and the sign he gave of having surrendered, and delivered himself to the good opinion which was proposed to him, was that he bent and embraced Dorothea, saying: “Stand up, my dear lady, for it is not right that she whom I keep in my soul is kneeling at my feet; and if I till now, have not given proofs of what I say, it chanced, perhaps, by order of Heaven, in order that perceiving in you the faithfulness with which you love me, I might know how to esteem you as much as you deserve; I only request you not to blame my bad manner and my great carelessness, because the same cause and force which moved me to accept you as mine, urged me to endeavor



not to be yours; and in order to persuade you that this is the truth, turn and see the eyes of the presently satisfied Lucinda, and you will find in them the excuse of all my errors; and since she found and obtained what she desired, and I have found in you, what satisfies me: may she live safe and content many and happy years with her Cardenio, for I shall, on my knees, implore Heaven that he may grant to me such years with my Dorothea."

And saying this he again embraced her, and joined his face to hers with such tender feelings that he must be very careful lest his eyes gave a doubtless testimonial of his love and repentance. Lucinda and Cardenio, and almost all who were present, did not so, because they shed so many tears, either from their own content, or for that of the others, that it seemed no otherwise than as if a grave misfortune had befallen to all. The admiration, joined to the flood of tears, lasted for some time, and then Cardenio and Lucinda came to bend their knees before D. Fernando, giving him thanks, for the favor bestowed on them, in so courteous expressions that Don Fernando did not know what to answer them: and so he raised them up and embraced them with marks of much love and courtesy.

A SELECTION FROM THE TWENTY-FOURTH
CHAPTER OF ED. BELLAMY'S CELE-
BRATED WORK; "LOOKING BACKWARD."

"It was thought one of the most grievous features of our civilization (in 1889) that we required so much toil from women, 'I said; 'but it seems to me you get more out of them than we did.'"

Dr. Leete laughed. "Indeed we do, just as we do out of our men. Yet the women of this age (1989) are

happy, and those of the 19th century, unless contemporary references greatly mislead us, were very miserable. The reason that women nowadays are so much more efficient co-laborers with the men, and at the same time are so happy, is that, in regard to their work as well as men's, we follow the principle of providing every one the kind of occupation he or she is best adapted to. Women being inferior in strength to men, and further disqualified industrially in special ways, the kinds of occupation reserved for them and the condition under which they pursue them, have reference to these facts. The heavier sorts of work are everywhere reserved for men, the lighter occupations for women. Under no circumstances is woman permitted to follow any employment not perfectly adapted, both as to kind and degree of labor, to her sex. Moreover, the hours of women's work are considerably shorter than those of men's; more frequent vacations are granted and the most careful provision is made for rest when needed. The men of this day so well appreciate that they owe to the beauty and grace of women the chief zest of their lives and their main incentive to effort, that they permit them to work at all only because it is fully understood that a certain regular requirement of labor, of a sort adapted to their powers, is well for body and mind; during the period of maximum physical vigor. We believe that the magnificent health which distinguishes our women from those of your day, who seem to have been so generally sickly, is owing largely to the fact that all alike are furnished with healthful and inspiring occupation."

"I understand you," I said, "that the women-workers belong [to the army of industry, but how can they be under the same system of ranking and disci

pline with the men, when the conditions of their labor are so different?"

"They are under an entirely different discipline," replied Dr. Leete, "and constitute rather an allied force than an integral force of the army of the men. They have a woman general-in-chief and are under exclusively feminine regime. This general, as also the higher officers, is chosen by the body of women who have passed the time of service, in correspondence with the manner in which the chiefs of the masculine army and the president of the nation is elected. The general of the women's army sits in the cabinet of the president, and has a veto on measures respecting women's work, pending appeals to Congress. I should have said, in speaking of the judiciary, that we have women on the bench, appointed by the general of the women, as well as men. Causes in which both parties are women are determined by women judges: and where a man and a woman are parties to a case, a judge of either sex must consent to the verdict. It seems to us that women were more than any other class the victims of your civilization. There is something which even at this distance of time, penetrates one with pathos in the spectacle of their ennuied, undeveloped lives, stunted at marriage, their narrow horizon, bounded so often, physically, by the four walls of home and morally by a petty circle of personal interests. I speak now not of the poorer classes, who were generally worked to death, but also, of the well to do and rich. From the great sorrows, as well as the petty frets of life, they had no refuge in the breezy out-door world of human affairs, nor any interests save those of the family. Such an existence would have softened men's brains or driven them mad. All that is changed to-day. No woman

is heard wishing she were a man, nor parents desiring boy rather than girl children. Our girls are as full of ambition for their careers as our boys, Marriage when it comes, does not mean incarceration for them, nor does it separate them in any way from the larger interests of society, the bustling life of the world. Only when maternity fills a woman's mind with new interests does she withdraw from the world for a time. Afterward, and, at any time, she may return to her place among her comrades, nor need she ever lose touch with them. Women are a very happy race now-a-days, as compared with that they ever were before in the world's history, and their power of giving happiness to men has been of course increased in proportion. As regards the dependence of women upon men support, which then was usual, of course natural attraction in case of marriages of love may often have made it endurable, though for spirited women I should fancy it must always have remained humiliating. What then, must it have been in the innumerable cases where women, with or without form of marriage, had to sell themselves to men to get their living? Even your contemporaries, callous as they were to most of the revolting aspects of their society, seem to have had an idea that this was not quite as it should be; but it was still only for pity's sake that they deplored the lot of the woman. It did not occur to them that it was robbery as well as cruelty when men seized for themselves the whole product of the world and left women to beg, and wheedle for their share. Why—but bless me, Mr. West, I am really running on at a remarkable rate, just as if the robbery, the sorrow and the shame which these poor women endured were not over a century since, or as if you were responsible for what you no doubt deplored as much as I do.”

"I must bear my share of responsibility for the world as it then was," I replied. "All I can say in extenuation is that until the nation was ripe for the present system of organized production and distribution, no radical improvement in the position of woman was possible. The root of her disability as you say, was her personal dependence upon man for her livelihood, and I can imagine no other mode of social organization than that you have adopted which would have let free women of men, at the same time that it set men free of one another. I suppose, by the way, that so entire a change in the position of women cannot have taken place without affecting in marked ways the social relations of the sexes. That will be a very interesting study for me."

"The change you will observe," said Dr. Leete, "will chiefly be, I think, the entire frankness and unrestraint which now characterizes those relations, as compared with the artificiality which seems to have marked them in your time. The sexes now meet with the ease of perfect equals, suitors to each other for nothing but love. In your time the fact that women were dependent for support on men made woman in reality the one chiefly benefited by marriage."

"One result which must follow from the independence of women, I can see for myself," I said, "There can be no marriages now, except those of inclination."

"That is a matter of course," replied Dr. Leete. "Think of a world, in which there are nothing but matches of pure love! Ah, me, Dr. Leete, how far are you from being able to understand what an astonishing phenomenon such a world seems to a man of the nineteenth century!"

"I can, however, to some extent, imagine it," replied

the doctor. "But the fact you celebrate that there are nothing but love matches, means even more, perhaps, than you probably at first realize. It means that for the first time in human history the principle of sexual selection, with its tendency to preserve and transmit the better types of the race, and let the inferior types drop out, has unhindered operation. The necessities of poverty, the need of having a home, no longer tempt women to accept as the fathers of their children men whom they neither can love nor respect. Wealth and rank no longer divert attention from personal qualities. Gold no longer 'gilds the straitened forehead of the fool.' The gifts of person, mind and disposition, beauty, wit, eloquence, kindness, generosity, geniality, courage, are sure of transmission to posterity. Every generation is sifted through a little finer mask than the last, attributes that human nature admires are preserved, those that repel it are left behind. There are, of course, a great many women who with love must mingle admiration, and seek to wed greatly, but these not less obey the same law, for to wed greatly now is not to marry men of fortune or title, but those who have risen above their fellows by the solidity or brilliance of their services to humanity. These form now-a-days the only aristocracy with which alliance is discretion."

"You were speaking, a day or two ago, of the physical superiority of our people to your contemporaries. Perhaps more important than any of the causes I mentioned then as tending to save purification has been the effect of untrammelled sexual election upon the quality of two or three successive generations. I believe that when you have made a fuller study of our people you will find in them not only a physical, but a mental and moral improvement. It would be strange if it were not

so, for not only is one of the great laws of nature now freely working out the salvation of the race, but a profound moral sentiment has come to its support. Individualism, which in your day was the animating idea of society, not only was fatal to any vital sentiment of brotherhood and common interest among living men, but equally to any realization of the responsibility of the living for the generation to follow. To-day this sense of responsibility, practically unrecognized in all previous ages, has become one of the great ethical ideas of the race; reinforcing with an intense conviction of duty, the natural impulse to seek in marriage the best and noblest of the other sex. The result is, that not all the encouragements and incentives of every sort which we have provided to develop industry, talent, genius, excellence of whatever kind, are comparable in their effect on our young men with the fact that our women sit aloft as judges of the race and reserve themselves to reward the winners. Of all the whips, and spurs, and baits, and prizes, there is none like the thought of the radiant faces, which laggards will find averted."

"Celibates now-a-days are almost invariably men who have failed to adjust themselves creditably in the work of life. The woman must be a courageous one, with a very evil sort of courage too, whom pity for one of these unfortunates should lead to defy the opinion of her generation—for otherwise she is free—so far as to accept him for a husband. Our women have risen to the full height of their responsibility as the wardens of the world to come, to whose keeping the keys of the future are confided. Their feeling of duty in this respect amounts to a sense of religious consecration. It is a cult in which they educate their daughters from childhood."



U. S. GRANT.

SECTION FOURTH

HISTORICAL AND BIOGRAPHICAL.

POLICY OF BISMARCK, CHANCELOR OF THE GERMAN EMPIRE.—THE “CUL- TURKAMPF.”

After the Franco-Prussian war, Bismark began what is called the *Culturkampf*, i. e., the conflict against the Catholic Church in the German Empire. Since the last ecumenical council in 1869, declared the Pope infallible in matters of faith, no law of a state is of any validity against that demigod, for he forthwith enjoins upon all Roman Catholics disobedience to the rules of the state. Consequently there exists a state within a state. This condition of things could not continue after the establishment of the German Empire. It had not freed itself from the dictation of Paris to bow its neck beneath the crook of Rome. Therefore, in 1871 the Prussian government decreed the abolition of the Roman Catholic department in the ministry of public education, and the inspection of public and private education by the state. In 1873, it promulgated the laws, commonly known as the May-laws, by which as a prerequisite to clerical office a gymnasium and university education was required, and civil marriage was introduced, also clergymen and others were punished who prostituted the pulpit to purposes of political agitation, or published documents (like papal encyclicals and pastoral letters) to disturb the public peace &c. The Jesuits and other religious orders were expelled, and sev-

eral bishops who obstinately disregarded the May-laws arrested or removed. The Prussian ambassador in Rome received orders from Bismark to take an indefinite leave of absence, at once.

In his Encyclica (1875) the Pope declared the new Church laws invalid, and forbade all Roman Catholics to render obedience to them. The Prussian government answered the Papal bull by a law in which all payments on the part of the state to the bishops and other clergy were interdicted in all cases where the latter were unwilling to pledge themselves to obey the laws of the state. Hereby the imperial Culturkampf legislation was finished. Prussia was the centre of the struggle, but Baden, Wurtemberg, Bavaria and the German Empire, in general, were also involved. Out of eight episcopal sees, in Bavaria, three were vacant; in Prussia, out of twelve, eight were without a bishop. Some of the offending bishops underwent imprisonment; all of them were ultimately obliged to leave Prussia.

After the death of Pius Ninth the contest by-and-by abated. The new pope appeared willing to make concessions, and the Prussian government modified the existing church laws (1880.) It sent again an ambassador to the Vatican, appointed bishops, in the bishoprics rendered vacant by death, and began to allow the Roman Catholic clergy to exercise their old influence in the administration of the public schools. In other matters the former harsh policy of the government was changed to a policy of friendliness and reconciliation.

Presently (1887) the religious orders are, too, permitted to reenter into the German Empire! Bismark changed his policy because he needed the assistance of the Centre of the Reichstag to carry through his reactionary measures. He and his master pursued the

project to centralize Germany, but the governments of the various German states opposed his policy, because they were afraid to be "Prussianized." To attain this end Bismark was willing to use any tools, e. g., with the National Liberals he had been a free-trader, with the conservative landholders a protectionist, with the laboring classes a socialist, proposing the support of disabled laborers by the state, by means of a compulsory system of accident-insurance on the part of employers. The government, not the people, occupies the place of importance, in his eyes.

CAPTURE AND EXECUTION OF THE COUNTS EGMONT AND HORN, IN THE NETH- ERLANDS, (1568).

REMARK: Philip II., King of Spain, established, in the Netherlands, the Inquisition, and thereby caused revolts; the States-General protested, and four hundred noblemen concluded a league for the purpose of defending their constitutional rights, and of opposing the Inquisitional tribunal, (1565). Duke Alva, who governed the Netherlands in the name of the King, and had received unlimited power from him, took the chiefs of the nobility, the Counts Egmont and Horn, prisoners, and executed them. An uncounted number of other victims followed them.

1: THEIR CAPTURE.

FROM EGMONT, TRAGEDY OF W. GOETHE.

Act II, Scene: Residence of Egmont in Bruxelles. Earl Egmont--William of Orange.

OR.—I go; you are waiting till Alva arrives; God be with you! My absence, perhaps, will save you. Maybe, the dragon thinks that he catches nothing; if he does not devour both of us together: Perhaps, he defers in order to execute his plot with so much more security, and you will see the matter in its true shape. But, then, quick, quick, save, save yourself!—Farewell! Egmont!

EGM.—What do you want?

OR.—(Seizing his hand.) Be persuaded! Come with me!

EGM.—What? Tears, my friend?

OR.—To deplore a lost one, is also manful.

EGM.—You think I am lost?

OR.—You ARE lost. Think of it! Only a short time is left to you; Farewell!

Act III. Scene: Residence of the Duke of Alva. Count Egmont, Duke of Alva. Ferdinand, his Son.

EGM.—I come to learn the orders of the king; to hear what service he demands from our loyalty which is devoted to him for ever.

A.—In the first place, he wishes to hear your counsel.

EGM.—Upon what matter? Does also Orange come? I supposed to find him here.

A.—I am sorry that, in this important hour, he is missing. The king desires your counsel, your opinion, how to appease these states. Nay, he hopes, you will vigorously co-operate in quelling these disturbances, and to establish entire and lasting order in these provinces.

EGM.—You can better know than I that all things are already enough appeased, nay, that they were even more so before the arrival of the new soldiers again excited fear and care in the minds.

A.—You seem to intimate that it would have been the best advice that the king had not put me at all in the alternative to interrogate you.

EGM.—Pardon, Sir, it is not my business to decide if the king has done well to send the army, or if not the power of his majestic presence alone would have effected more. The army is here, the king is not. Meanwhile, a rebellious people has returned to its duty.

A.—I do not deny, that the tumult is settled, and

every one seems to be reduced to the limits of obedience. But does it not depend from the pleasure of every one to quit the limits? Who will hinder the people from again breaking loose? Where is the power to retain them? Who does warrant us that they will continue to be faithful and submissive? Their good will is all we have.

EGM.—Is not the good will of a people the surest, the noblest pledge? By God! When may a king think his person to be safer, both against domestic and foreign enemies than when all stand for one, and one for all?

A.—Must we believe that such is the case here at present?

EGM.—Let the king proclaim a general pardon, and tranquilize the minds, and it will soon be seen how speedily loyalty and affection, with confidence, will return.

A.—And whoever disgraced the majesty of the king, and the sanctuary of the religion, should be permitted to walk abroad free and safe, living examples that monstrous crimes from punishment are exempt?

EGM.—And ought not a crime of frenzy and of intoxication to be excused rather than horribly chastised? Are they not praised by the world and by posterity, who could pardon, pity, despise an offense against their dignity? Are they not, on that account, likened to God, who is far too exalted to be reached by every blasphemy?

A.—And therefore should the king contend for the honor of God and of religion—we for the authority of the king.

EGM.—Think you that we will reach them all? Do we not daily hear that fear drives them to and fro, out from the country? The richest will save their property,

themselves, their children and friends, to other countries; the poor will convey their useful hands to their neighbor.

A.—They will, if they cannot be prevented. For that reason, the king demands counsel and assistance from every prince, earnest from every stadt-holder, not only report of that what is, what could happen, if we let things pass as they pass. To strike a blow, like the clown in the carnival play' at random, so as to make a noise, and appear, to do something, when, in fact, one would fain do nothing: does such a conduct not render us suspicious that we contemplate with pleasure the rebellion which we would not stir up, but encourage?

EGM.—(about to break forth, restrains himself, and after a short pause calmly says.)—Not every intention is evident, and many a man's intention can be misconstrued. It must also, from all sides, be heard that the king not so much intends to govern the provinces according to uniform and unbiased laws, to secure the majesty of religion, and to give to his people universal peace as to subjugate them absolutely, to deprive them of their ancient rights, to seize their possessions, to curtail the fine rights of the nobles; for the sake of which alone they like to serve him, to devote him even life and limb. Religion, it is said, is only a splendid device behind which every cunning design may be contrived with the greater ease. The prostrate crowds adore the sacred symbols given out there, while behind lurches the fowler ready to entrap them.

A.—This must I hear from you?

EGM.—I speak not my sentiments; I but repeat what is uttered and loudly divulged now here and now there, by great and by humble, by wise men and fools. The Netherlands fear a double yoke,

and who warrants them their liberty?

A.—Liberty? A fine word, when it is well understood. What kind of liberty do they want? What is the liberty of the freest man? To do right! And the king will not prevent them from doing right. No, no, they do not believe to be free, when they cannot hurt themselves and others. Would it not be better to abdicate at once than to govern such a people? Much better is it to restrain them in order that they can be managed and guided, like children, for their good. Believe me, a people does not grow old, nor wise; a people always remains childish.

EGM, How seldom a king becomes sensible! And should many not rather confide themselves to the many than to the one, and not even to the one, but to the few servants of the one, men who have grown old under the eyes of their master. To grow wise, it seems is the privilege of these ones.

A.----Perhaps for the very reason that they are not left to themselves.

EGM.—And therefore they would fain leave no one to his own guidance. Let them do what they please; I have replied to your question, and repeat: it will not do. It cannot do. I know my countr men. They are men worthy to tread God's earth; each complete in himself, a little king, steadfast, active, capable, loyal, attached to ancient customs. It is difficult to win their confidence, but it is easy to retain it. Firm and inflexible. They can be pressed, but not oppressed,

A. (Who meanwhile was several times looking around). Would you venture to repeat what you have uttered, in the king's presence?

EGM. It were the worse if his presence restrained me by fear. The better for him and for his people if

he encouraged me, if he inspired me with confidence to tell him still much more.

A. What is profitable, I can listen to as well as he

EGM. I would say to him: The shepherd can easily drive before him a flock of sheep; the ox draws the plough without resistance; but if you would ride the noble steed, you must learn his thoughts, you must require nothing imprudent, nor imprudently from him. Therefore, the burgher wishes to retain his ancient constitution; to be governed by his countrymen, because he knows how he is ruled, because he can rely upon their disinterestedness and sympathy with his fate.

A. And ought not the Regent have the power to change these ancient usages? Should not this be his fairest privilege? What is permanent in this world?

EGM. And these arbitrary changes, these unlimited encroachments of the supreme power, are they not fore-runners that one will do what thousands ought not to do? He would alone be free that he may have it in his power to satisfy his every wish, to accomplish his every thought. And though we should entirely confide in him as a good and wise king, will he answer to us for his successors? That none of them shall rule without consideration, without forbearance? Who saves us, then, against absolute caprice, if he sends us his servants, his minions, who, without knowledge of the country and its wants should govern according to their pleasure, meet with no opposition, and knowing themselves free from all responsibility?

A. (Who, meanwhile, had been again looking around). There is nothing more natural than that a king intends to rule by himself, and that he best charges those with his orders who best understand him,

desire to understand him, who unconditionally execute his will.

EGM.—And just as natural is it that the burgher likes to be governed by one who is born and educated with him, whose notions of right and wrong are the same as his own, and whom he can regard as his brother.

A.—And yet the noble has shared rather unequally with these brethren of his.

EGM.—That took place centuries ago, and is now tolerated without envy; but should new men needlessly be sent to enrich themselves a second time, at the cost of the nation; should the people see themselves exposed to a rough, bold, unlimited rapacity, it would excite a ferment that would not soon be put down.

A.—You tell me words to which I should not listen; I, too, am a foreigner.

EGM.—That I speak them to you, proves to you that I do not mean you.

A.—Be that as it may, I would rather not hear them from you. The king sent me here in the hope that I should receive the aid of the nobles. The king's intention is to sacrifice the noxious citizens, that the rest may find repose. That is his resolution; I am ordered to promulgate it to the nobles; and, in his name, I demand counsel, how, not what it is to be done; for on that he has resolved.

EGM.—Your words, alas, justify the fears of the people, the universal fear. He was then resolved as no sovereign ought to resolve. He will crush, oppress, destroy the strength of his people, their spirit, their self-respect, in order to govern them easily. He will corrupt the inmost core of their individuality; certainly with the intention to make them happier. He will au-

nihilate them that they become something, something else. Oh! if his intention be good, it is misguided! Not the King is opposed; the King is only resisted who takes the first unfortunate steps to walk the wrong way.

A.—Such being your sentiments, it seems to be a vain attempt for us to agree. You think poorly of the King and meanly of his counsellors, if you doubt that every thing has not already been thought of, examined and weighed. I have no order to examine again every pro and con. What I demand, is obedience from the people and counsel and support from you, their leaders and princes, as pledges of this unconditional duty.

EGM. Demand our heads, and it is at once done. To a noble soul it can be indifferent whether he stoop his neck to such a yoke or to the hangman's axe. I have spoken so much to little purpose; I have shaken the air, but gained nothing else.

[Enter Ferdinand.]

FER.—Pardon that I interrupt your conversation. Here is a letter the bearer of which urgently demands an answer.

A.—Allow me to see what it contains. (Steps aside.)

FER.—(To Egmont), 'tis a fine horse that your people have brought to carry you away.

EGM.—It is not the worst I have seen. I have had it some time, I think of parting with it. If it pleases you, we shall perhaps agree as to the price.

FER.—Well, we will see about it. (Alva motions to his son, who retires to the back-ground.)

EGM.—Farewell! Permit me to retire; for, by Heaven, I know not what more I can say.

A.—Fortunately chance prevented you to betray your sentiments still farther. Incautiously you lay

bare the recesses of your heart, and accuse yourself more fatally than an odious adversary could do.

EGM.—This reproach does not disturb me; I know myself sufficiently, and know how I belong to the king, much more than many who in his service serve themselves. I regret to withdraw from this quarrel without seeing it composed; and only desire that the service of our master, and the welfare of our country may soon unite us. Another conference, the presence of the other princes who to-day are absent will perhaps, in a happier moment, accomplish what to-day seems to be impossible. In this hope I take my leave.

A.—(Who at the same time makes a sign to his son Ferdinand). Hold Egmont! Your sword! (The centre door opens; the gallery is seen occupied with guards who remain motionless.)

EGM.—(Who astonished kept for a while silence). This was the intention? For this thou hast summoned me? (Grasping his sword as if to defend himself.) Am I then weaponless?

A.—The king commands, thou art my prisoner (At the same time guards enter from both sides.)

EGM.—(After a pause.) The king? Orange! Orange! (After a pause, yielding his sword.) Take it! It has far oftener defended the cause of the king than protected this breast. (He retires by the centre door; the guards who are in the room follow him; as also Alva's son; Alva remains standing while the curtain falls.)

At the same time Count Horn was taken prisoner, by orders of Alva

TRIAL AND EXECUTION OF THE COUNTS
EGMONT AND HORN. FROM FR. SCHIL-
LER, SECESSION OF THE NETHER-
LANDS FROM THE SPANISH GOV-
ERNMENT. FIRST SUPPLEMENT.

The two counts were a few weeks after their arrest, conveyed to Ghent, under an escort of three thousand Spanish soldiers, where they were confined in the citadel for more than eight months. Their trial commenced in due form before the Council of Twelve, and the indictment against Egmont consisted of ninety counts; that against Horn of sixty. Every innocent action, every omission of duty was interpreted according to the principle which has been laid down in the opening of the indictment "that the two counts, in conjunction with the Prince of Orange, had endeavored to overthrow the royal authority in the Netherlands, and to usurp the government of the country." The expulsion of Granvella, the embassy of Egmont to Madrid, the confederacy of the Gueux, the concessions which they made to the Protestants in their provinces—all must have a connexion with, and a reference to that design. Thus importance was attached to the most insignificant occurrence, and one action made to darken and discolour another. By taking care to treat each of the charges as in itself a treasonable offence, it was the easier to justify a sentence of high treason by the whole.

The indictment was sent to the prisoners, with the information to reply to it within five days. After doing so they were allowed to employ defenders and attorneys, to whom free access was permitted. But as they were accused of high treason, none of their friends were permitted to see them.

Their first step was to protest against the tribunal which was to try them, since they as knights of the Golden Fleece could only be judged by the king himself, the Grand Master of this Order. But this demurrer was overruled, and they were required to produce their witnesses, in default of which the tribunal would proceed against them in contumaciam. Egmont had satisfactorily answered to eighty-two counts; the count Horn, too, refuted the charges against him, article by article.

The accusation and the defence are still extant; every impartial tribunal would have them acquitted on that defense. The Fiscal attorney pressed for the presentation of the evidence, and the duke of Alve issued repeated commands to use dispatch. They delayed from week to week, while they renewed their protests against the illegality of the court. Finally, the duke assigned them nine days more to produce their proofs; as they had let also these pass away, they were declared guilty, and as having forfeited all right of defence.

During the progress of the trial, the relations and friends of the two counts were not idle. Egmont's wife, by birth a dutchess of Bavaria, addressed petitions to the princes of the German empire, to the Emperor, and to the king of Spain: the Countess Horn, mother of the prisoner, who was connected by the ties of friendship or of the blood with the principal royal families of Germany, did the same. All protested loudly against this illegal proceeding, and would, against it, vindicate the liberty of the German empire, on which Horn, as a count of the empire, laid special claim, moreover on the liberty of the Netherlands and the privileges of the Golden Fleece. The countess of Egmont obtained the

intercession of nearly all courts in behalf of her husband; the king of Spain and his viceroy were besieged by intercessions which were passed from one to another, and by both ridiculed. The countess Horn collected certificates from all knights of the Fleece in Spain, Germany, Italy; in order to prove hereby the privileges of the Order; Alve rejected them declaring that they had no force in the present case. "The crimes of which the counts are accused were committed in the affairs of the Netherlands, and he, the duke, was appointed by the king sole judge of all matters of these provinces."

Four months had been allowed to the attorney Fiscal to draw up his indictment, and five were given to the counts to prepare for their defense. But instead to procure their evidence, they preferred to lose their time and trouble by protesting against their judges which has still of less profit to them. After the last term had expired, the first of June 1568, the Council of Twelve declared them guilty, and on the fourth of the same month followed the sentence of death against them.

The execution of twenty-five noble Netherlanders who were beheaded, in three succeeding days, in the market place of Brussels, was the terrible prelude to the fate of the two counts. The secretary of Egmont was one of the unfortunates who thus was recompensed for his fidelity to his master which he steadfastly maintained upon the rack, and for his zeal in the service of the king which he proved against the iconoclasts. The others had either been taken prisoners with arms in the hands in the revolt of the Gueux, or arrested and condemned as traitors, for having taken part in the petition of the nobles.

The duke had reason to hasten the execution of the

sentence. The brothers of the prince of Orange had given a successful battle to the count of Aremberg, advanced against Greeningen, and laid siege to it. The victory had raised the courage of his party, and his brother was close at hand with an army to support him. These circumstances made the presence of Alva necessary in these distant provinces, but he could not venture to leave Brussels before the fate of two such important prisoners was decided. The whole nation loved them with enthusiasm which was much increased by their unhappy fate. Even the strict Papists grudged to the duke the triumph to suppress two such important men. The slightest advantage of the arms of the insurgents, or even the rumor of it was sufficient to cause a revolution in Brussels by which both counts would be set at liberty. Moreover the petitions and intercessions which came to him as well as to the king increased daily; nay, emperor Maximilian II. caused the countess of Egmont to be assured "that she had nothing to fear for the life of her husband." These considerations moved the duke not to delay the execution of the sentence as soon as it was passed.

The next day after the sentence was pronounced the two counts were brought under an escort of three thousand Spaniards to Brussels, the Council of Twelve assembled, and the two sentences were in the presence of the duke, by the secretary publicly read. The counts were declared guilty of treason, for having favored and promoted the abominable organization of the Prince of Orange, protected the confederate nobles, and, in the government of their provinces and in other employments neglectfully served the king and the Church. Both should be publicly beheaded, their heads fixed upon pikes, and not taken down without the duke's ex-

press command. All their possessions, fiefs and rights ought to escheat to the royal treasury. The sentence was signed only by the Duke and the Secretary.

During the night of the 4th of June, the sentences were brought to the prisoners, after they had already gone to rest. The Duke had given them to the bishop of Ypres whom he expressly summoned to Brussels to prepare the prisoners for death. When the bishop received this commission he threw himself at the feet of the duke, and supplicated him with tears in his eyes for mercy—at least for respite for the prisoners; but he was answered in a rough and angry voice that he had been sent for, not to oppose the sentence, but to alleviate it by his consolations.

Egmont was the first to whom he showed the sentence of death. "That is, indeed, a severe sentence!" exclaimed the count turning pale, and with a shocked voice; I did not think that I had offended his majesty so deeply as to deserve such treatment. But if it must be so, I submit to this fate with resignation. May this death atone for my sins, and be of no damage neither to my wife nor children. I believe that I can at least expect this for my past services." He then urged the bishop to tell him seriously and sincerely if there was no hope of pardon.—Being answered in the negative he confessed, and received the sacrament from the priest. The thoughts of his family interrupted him; he wrote two letters, one to his wife and the other to the king; in the latter was this passage: "Far as I have ever been from attempting against the person or service of your majesty, or against the only true, old and Catholic religion, I yet submit to the fate which it has pleased God to ordain I should suffer with patience. In consideration of my past services, I beseech your majesty

to show mercy to my unhappy wife and poor children and servants." The family of the count was subsequently reinstated in all her possessions, fiefs and rights which, by virtue of the sentence had escheated to the royal treasury.

Meanwhile a scaffold had been erected in the market-place, before the city-hall on which two poles were fixed with iron pikes; and the whole covered with black cloth. Twenty two companies of the Spanish garrison surrounded the scaffold, a precaution which was by no means superfluous. Between ten and eleven o'clock the Spanish guard appeared in the apartment of the count; they were provided with cords to tie his hands, according to the custom. He begged to not do this, and declared that he was willing and ready to die. He himself cut off the collar from his doublet to facilitate to the executioner his duty. He wore a night gown of red damask, and over this a black Spanish cloak, trimmed with gold lace. In this shape he appeared on the scaffold. Two officers and the bishop of Ypres followed him up. The Grand Provost of the court, with a red wand in his hand, sat on horse-back at the foot of the scaffold; the executioner was concealed beneath. For a few moments Egmont passed the scaffold with noble dignity and lamented that it had not been permitted him to die a more honorable death for his king and his country. Up to the last moment he could not fully persuade himself that the king was in earnest with this proceeding, and that it would be carried any further than to mere terror of execution. When the decisive moment approached to receive the extreme unction, when he looked wistfully around, and still nothing succeeded, he turned to the Maitre de Camp, and asked him once more if there was no hope of pardon. The

officer shrugged his shoulders, looked to the ground and was silent.

He then closely clenched his teeth, threw off his cloak and robe, knelt upon the cushion, and prepared himself for the last prayer. The bishop presented him the crucifix to kiss, and administered to him, the extreme unction, upon which the count made him a sign to leave him. He drew a silk cap over his eyes, and awaited the stroke. Over the corpse and the streaming blood a black cloth was immediately thrown.

All Brussels which thronged around the scaffold felt the death blow with the victim. Loud sobs broke the frightful silence. The duke who watched the execution from a window wiped his eyes.

Soon after the count Horn was brought. This, of a more violent temperament than his friend, and irritated by more reasons for hatred against the king, had received the sentence with less patience, though it was against him less unjust. He uttered bitter reproaches against the king, and the bishop with difficulty prevailed upon him to use better his last moments, than to curse his enemies. But finally he collected himself, and made to the bishop his confession which he first would refuse to him. He ascended the scaffold with the same companions as his friend. In passing by he saluted many of his acquaintances. When he had ascended, he cast his eyes upon the corpse which lay under the cloth, and asked one of the bystanders if it was the body of his friend. When they had affirmed him this, he said some words in Spanish, threw his cloak off, and knelt upon the cushion. All shrieked aloud as he received the death-blow.

The hands of both were fixed upon the pikes which were set up on the scaffold, where they remained until

3 o'clock in the afternoon, then they were taken down, and with the two bodies deposited in leaden coffins.

In spite of so many spies and executioners who surrounded the scaffold, the citizens of Brussels could not be prevented to dip their handkerchiefs in the blood which streamed down, and to carry home with them these precious relics.

DESCRIPTION OF THE PUBLIC MORALS IN
SWITZERLAND AS THEY WERE BEFORE
AND AFTER THE REFORMATION
OF THE CHURCH. COMPOSED
FROM HISTORICAL SOURCES.

The mercenary wars of Swissmen destroyed their morality and patriotism. They would not give up the enjoyments they got acquainted with in the foreign countries, when they returned home; their food seemed to them poor, working painful. Before the wars, gray cloth was almost generally worn, now it was hardly known; mere silk became common, and was worn in kitchen and stable, and by peasants, too. Every one struggled for fine cloth, for velvet, precious furs, embroideries in gold and silver, for jewels. The men decorated their hips with magnificent poniards and swords, the points of the shoes with golden and silver beaks, often also their toes with rings, and the breasts with innumerable ribbons. The messes must not only invite appetite, but also be of rare quality; it was shameful to drink home-bred wines, they must be imported from foreign countries, and compounds; malmsey was much liked. Unrestrained luxury relaxed every tie of shame; its unnatural appeasement also became more general; several who were executed for having com-

mitted this vice confessed to have learned it from the servants of the bishop of Veroli.

Public justice was in a miserable plight. The multitude of high-way men demanded often the most severe measures. About the year 1508 so many were suspended on gallows in Soleure and Freiburg that the stench hardly permitted to pass by. The governments, forgetful of their duties, themselves trespassed their commandments. The parties of law-suits invited their judges to be their guests. The halls of the Diets were the scenes of factions; the deputies acted according to the mind of the different governments which they represented. The state-officials were venal, and abased themselves by fawning for the favor of princes.

The clergy followed the general wake, and set themselves the bad example. The evil grew worse, because, from one hand, the Roman see used her right of investiture without any regard to the fitness of the candidates, sending many unqualified, vicious priests to Switzerland, and from the other hand favorites possessed several prebends which they got administered by deputies. If there was a dance or banquet, the clergymen first fell drunk. But their excesses in luxury were the worst. Bishops and magistrates rather allowed them to have concubines than wives. Publicly, the parson kept a concubine, had children with her, and asked the Council to execute the arrangements he had made in order to save the children and their mother from want. The decay of the monastic discipline, and the mischief which was done by the Indulgences, are notorious.

This was the condition of public morals, in Switzerland, before the Reformation. For the rest, it is scarce necessary to remark and History confirms it that they

were, at the same time, at least even as much corrupted in other countries of Europe.

After the Reformation, the morals of Switzerland were in the Reformed and Catholic Cantons quite different.

In the Reformed ones the old customs were combatted. The law, the courts, the pulpit aided each other against the corrupt practices. According to the law, he lost his citizenship who tried to re-establish the mercenary service by any intrigues. The lewd women were expelled from the streets where they lived till then. Councils of presbyters, composed of laymen and ministers, guarded in all parishes, the observance of the moral mandates, principally the sanctity, and the peace of the families. A pure life was from the pulpit inculcated. The old customs, frugality, regular occupation, simple enjoyments, rigid piety, by degrees, returned. The Church had, in all Reformed cities intrusted herself to the state, and the state yielded to the discipline of the Church. All kinds of gambling, and luxury in dress were forbidden. The members of the government and the ministers set, themselves, the example of the observance of the edicts. The time which formally was squandered in the taverns, and the strength which was exhausted in mercenary service, were now employed for agriculture and industry. After a few years, the Evangelical Cantons excelled, by activity and wealth, those who had conserved the old creed. This elevation would have been still higher, if it had not met an opposite movement. The freemen of the cities, since the wars of Burgund, had contracted the use to form castes and to separate from the inhabitants of the country. The acquisition of citizenship became, from year to year, more expensive.

The corruptions of the crafts-men checked, within the town-walls, the thriving of any trade which could damage them. The citizens joined to exclude every stranger from sharing their privileges, and fixed, among themselves, the wages of the day-laborer and workman.

Quite different was the aspect which the Catholic Cantons exhibited. It was still foreign military service which principally occupied them, and now it did so even more than before the Reformation, because the territory of levy by it was limited. The warlike youth hastened to the flag of the king of France. Neither landlords, nor craftsmen could restrain their retainers. Those who returned from war were heard saying: "Why ought we to trouble ourselves to plough the mountains? Is it not better to pass, amidst trumpets and drums, a life full of glory and adventures?" The Catholic Switzerland was won, by such tempting words, easier than ever for dubious wars. The restless young men enlisted every year in the service of the king of France, and large sums were every year, in the Cantons, distributed in order to keep them ready. The Canton Schwyz did not like to be reproached by Zurich that it was zealous in faith, but careless for good morals. This Canton issued, since the Reformation, many ordinances against pride, blasphemy, drunkenness and luxury. But all this godly life was interrupted by the voice of the officers whose levies changed the peaceful valleys into markets. The taverns were filled; and the echo did nothing resound but soldiers' songs and impatient cries. Scuffles usually happened when, in spring, wild bands of mercenaries, passed through the Reformed Cantons, with rosaries attached to the necks, hands, and even to the breeches. Bern permitted only

small bands to pass through, Zurich none at all. But by all ordinances, these two cities could not prevent great many of their own people to join the hirelings. They set out from all Cantons, and if there was not a good harvest, the market was overstocked, and the price of the recruits declined. The levies were, especially, easy in the countries which were subjected to the dominion of the Cantons, most of whom had again deserted the Reformed creed. Suffice it to give one example from the Canton of Thurgau. The peasant threw away the shovel, and followed the enrolling officers to war. When the campaign was finished, idleness, gambling and usury gained ground, and it passed soon the strength of toe hangman to throw all the suicides into the river. This was the life of the Confederate Swiss-men some time after the Reformation.

**CHARLES XII, KING OF SWEDEN, DEFENDS
HIMSELF WITH FOURTY DOMESTICS
AGAINST A WHOLE ARMY.**

(Translated from Voltaire's "*Histoire de Charles XII*")

Charles XII., king of Sweden, waged war against Peter I. emperor of Russia. After having lost the battle at Pultawa, he flew into Turkey where he remained several years inviting the Turks to make war against Peter; finally the Sultan ordered him to leave the country. Charles refused to do so, and fortified his residence in Bender. The Sultan would force him to depart; the king defended himself with forty domestics against the whole army of the Sultan. Voltaire relates this remarkable event in his history of Charles XII, in the following way:

Charles ordered his three hundred Swedes to raise regular intrenchments: at which he worked himself; his chancellor, his treasurer, his secretaries, his body servants, all his domestics set to work. Some barricaded the windows, and others fastened beams behind the doors, in the form of buttresses. After the house was sufficiently barricaded, and the king had rode around his pretended fortifications, he sat down to play chess, with as much tranquillity as if everything had been perfectly safe and secure. The pasha of Bender, and the khan of the Tartars th whom the sultan had given commission to execute his orders dispatched an express to the sultan, to receive his last orders. They arrived: the Grand'S ignior commanded to put to the sword all the Swedes who should make the least resistance, and not even the spare the life of the king.

It was not long before they beheld the combined army of the Turks and Tartars which arrived to attack the little entrenchment with ten pieces of cannon and two mortars. The horse-tails (banners) waved in the air; the clarions sounded; the cries of "Allah! Allah!" were heard on all sides. The Turks marched up to the entrenchments; the Tartars were already waiting for them, and the cannon began to play. The Janizaries on the one side, and the Tartars on the other, in a moment force this little camp. Hardly twenty Swedes drew their swords; the three hundred soldiers were surrounded, and taken prisoners without resistance. The king was then on horseback, between his house and his camp with his generals. He forthwith gallops up with them to that house in which he had placed about forty domestics as sentinels, and which had been fortified in the best manner possible. When they came to the door, they found it beset by the Janizaries. About two

hundred Turks and Tartars had entered by a window, and made themselves masters of all the apartments, except a large hall where the king's domestics had retired. Happily, this hall was near the door at which the king would enter with his little troop of twenty persons. He had himself thrown off his horse with pistol and sword in hand, and his followers had done the same.

The Janezaries fell upon him on all sides. He wounded and killed all those who came near him. A Janizary whom he had wounded clapped his musket to the face; if the arm of the Turk had not made a movement caused by the crowd that moved backwards and forwards like waves, the king was dead. The ball grazed his nose, carried off an end of his ear, and then broke the arm of one of his generals. The king plunged his sword into the stomach of the Janizary. At the same time, his domestics, who were shut up in the large hall, open the door. The king enters like an arrow, followed by his little troop; they instantly shut the door again, and barricade it with whatever they can find. Thus was Charles XII. shut up in this hall with his suit, which consisted of about sixty men.

The Janezaries and Tartars pillaged the rest of the house, and filled the apartments. "Let us go a little," said the king, "to drive out from my house these barbarians;" and putting himself at the head of his men he opened himself the door of the hall which led to his bed-chamber; he enters, and fires upon those who were plundering. The Turks, loaded with spoil, and terrified at the sudden appearance of the king, throw down their arms, and leap out of the window, or retire to the cellars. The king, taking advantage of their disorder, and his own men being animated by this success they pursued the Turks from chamber to chamber, kill or

wound those who don't fly, and in a quarter of an hour clear the house of the enemy.

The Swedes being at last masters of the house, again shut and barricaded the windows. They fire through the windows very close upon this multitude of Turks, of whom, in less than half a quarter of an hour, they killed two hundred. The cannon played upon the house; but the stones being very soft, the balls made only holes, and demolished nothing.

The Khan of the Tartars and the pasha, who would take the king alive, being ashamed to lose so many men, and to employ a whole army against sixty persons, thought it advisable to set fire to the house in order to oblige the king to surrender. They ordered to dart arrows around which lighted matches were twisted, upon the roof and against the doors and windows. The house was in flames in a moment. The roof, all on fire, went to fall upon the Swedes. The king calmly gave his orders to extinguish the flames. Finding a small barrel full of liquor, he takes it up himself, and, assisted by two Swedes, throws it upon the floor where the fire was most violent. The fire redoubles its fury. The king's apartment was reduced to ashes. The great hall where the Swedes were was filled with a terrible smoke. One half of the roof sunk within the house; the other fell on the outside, bursting amid the flames.

It occurred to a soldier of the body-guard to say that the chancery-house, which only was fifty paces distant, had a stone roof, and was proof against fire; that they ought to sally forth, occupy the house, and defend themselves there. "See here a true Swede," cried the king, and made him colonel upon the spot. "Come on, my friends," said he, "take, with you, as much powder and

ball as you can, and let us occupy the chancery, sword in hand."

The Turks who meanwhile surrounded the house, were much embarrassed when they saw that the Swedes did not come out; but their astonishment was still much greater when they saw the doors opened, and the king and his followers rushing upon them like desperate men. Charles and his principal officers were armed with swords and pistols. Every man fired two pistols at once, the moment the door was opened; and in the twinkling of an eye, throwing away their pistols, and drawing their swords, they made the Turks fall back above fifty paces. But in a moment after, this little troop was surrounded. The king who was booted, as usual, entangled himself with his spurs, and fell. Twenty-one Janizaries fall at once upon him; he throws his sword into the air, to save himself the mortification of surrendering it. The Turks bear him to the pacha's quarters, some taking hold of his arms, and others of his legs, as a patient is carried whom they fear to hurt.

As soon as the king saw himself seized, his fury gave way at once to softness and tranquillity; not a word of impatience escaped him. He regarded the Janizaries smiling, and they carried him off, crying ALLAH with indignation, mixed with respect. His officers were taken at the same time, and stripped by the Turks and Tartars. It was on the twelfth of February, 1713, that this strange event happened.

HISTORY OF SWITZERLAND IN MODERN TIMES.

(An extract from Dr. Dandliker's "Geschichte der Schweiz.")

1. EIGHTEENTH CENTURY.

The One, Indivisible Helvetic Republic. The Mediation---Act.

Political liberty of the old Confederates, during the eighteenth century, almost entirely disappeared. The different Cantons were sovereign. There was no Confederate army, only troops of the several Cantons. The citizens of one Canton were treated like strangers in another one. It was easier to marry a woman from France or Holland than from another Canton. The bailiffs in the dependent dominions obtained their offices by bribery, and tried to recover the spent money by extortions from the subjects; bandits, robbers and murderers were not punished, if they had no money by which judges and hangmen could be paid. Switzerland was in two Confederations separated, a Catholic and a Reformed one. Foreign military service revived. France and Austria were both permitted to levy recruits in Switzerland, and it so happened that sometimes, in the same battle, Swissmen were fighting against Swissmen. The magistrates pretended to possess their power by the grace of God, and, therefore, demanded blind obedience from the people. Foreign liberal writings were forbidden. The censorship in Zurich and Bern was as severe as the Inquisition in Spain. A book in which the story of William Tell was declared to be a fable, was burned by the hangman. The states were governed by the police. Their principal duty was to maintain the orthodox faith. The legislators were also the executors of the laws. The government of all Cantons was aristocratic; political power was in the hands of a few families. Tithes, ground rents, socage of land

subsisted every where, in some places also bondage, like in mediaeval times of feudal servitude. Despotism reigned in the guilds of the different trades. Commerce and trades were the privilege of the cities.

A new period of political progress opened towards the end of the eighteenth century. English and French free-thinkers formed new theories concerning the organization of State. This was not more considered to be a divine creation, but a work of human spirit. The doctrine of the sovereignty of the people was opposed to the theory of dominion by divine grace. The North Americans declared, in 1776, their independence, proclaiming as self-evident truths that all men are equal and born with inalienable rights; that governments are established to protect those rights, and that the rulers must be discharged by the people if they do not so. This declaration excited, in Europe, surprise and admiration, and encouraged the French nation, in 1889, to rise against the long suffered servitude under contemptible kings, and the National Assembly, the fourth of August, proclaimed the human rights, according to the model of North America.

The news of the French revolution was everywhere received with joy. In Switzerland, especially, the minds of the younger generation were seized by them with enthusiasm. Here and there the friends of the revolution caused commotions of the people, which the aristocratic governments punished severely. In Stafa, Zurich, and along the lake, they directed a memorial to the government in which they demanded a constitution, and liberty of trade; they also complained of the heavy burdens of the farmers and that the sons of the country were excluded from the higher studies etc. In

conclusion they said that the people ought to be sovereign, and all inhabitants of the Canton enjoy equal rights. The government arrested and punished the malcontents (1795). But the inhabitants of Stafa did not surrender. They investigated and found old documents in which, some centuries ago, certain privileges were granted by Zurich to the country. Treasurer Bodmer was at the head of the investigators. They resolved to send delegates to the government in order to ask if the privileges were still valid in law, Zurich sent troops which occupied Stafa, and disarmed the inhabitants. The documents must be surrendered, and Bodmer was led to the gallows where the hangman brandished the sword over his head, and with several others sentenced to lifelong imprisonment. Heavy fines were to the condemned imposed. Two hundred and fifty persons had to pay together 108,000 florins, and the town of Stafa 48,000. (In 1798, as Switzerland became a republic, Bodmer was chosen member and president of the Great Council.)

But, notwithstanding of this brutal correction, the agitation in Switzerland increased, particularly in the western part where the majority of inhabitants were of French descent. The people wanted liberty, even if it had to be obtained by the assistance of foreigners. As, in France, the anniversary of the capture of the Bastille was celebrated (1797), the liberals in the larger towns of Vaud also assembled, and drank the health of their brethren in France, sang revolutionary airs, and uttered abusive words against the government. Bern, which, then, ruled in that country sent soldiers, and took many patriots captives, depriving them of their property. The fermentation in that dominion grew more and more. Napoleon admonished Bern to give liberty to the Vaud.

The rusty aristocracy would not agree. Now, fugitive liberals of that country presented a petition to the Directory of France in which they stated that the government of Bern infringed some ancient rights of their country, and requested its help. A French army made its appearance in Vaud; then the Diet resigned, and the old Confederacy was dissolved. Basel was the first city which set free its dependent country. The castles were burned, and the bailiffs expelled. In Vaud, also, the bailiffs were driven away, the castle Chillon (the Bastile of Vaud) occupied and trees of liberty every where set up. The 1st of March, in 1798, the French army commenced the attack, and took Bern after a short resistance. The revolution spread like a running fire through the whole country. Bern, the bulwark of the Swiss aristocracy, carried the other parts of Switzerland away. The country became a sacrifice of its political petrification. It was changed into a republic, called the one and indivisible Helvetic Republic. All its inhabitants enjoyed, according to the new Constitution, equal rights. But the French army was covetous; it levied heavy sums in the occupied land: 6,000,000 to 7,000,000 of francs in Bern, 822,000 in Zurich, 3000,000 in Luzern etc. The whole contribution amounted from 13,000,000 to 14,000,000. The Forest-Cantons, after a short and bloody struggle (from April to October, in 1798,) were also compelled to accept the new Constitution.

But interior peace was not restored. There were two political parties, opposing each other; federalists and centralists. In two years five new Constitutions were planned, but the people rejected all; finally, by the influence of Napoleon, a fifth was proposed, and by the people, seemingly, accepted, because the number of

those who forbore to vote were added to that of the affirmative voters. The French troops were withdrawn. Forthwith, resistance broke forth. The old institutions were in several Cantons re-established. The government called on France for mediation: but in vain; France denied it. Zurich and Argau also revolted. The government took to flight, the followers of the old administration arranged, in several places, temporary governments. The Helvetic Constitution was annulled, and the troops of the government beaten. Napoleon ordered the new government to dissolve, and to send deputies to Paris; he would intermediate in the public affairs of their country. There they deliberated, under his control, on a new Constitution, which he revised, when it was finished (the 14th of February in 1802.) It was called the Mediation Act, and was the fundamental law of Switzerland till 1815. A greater power was by it granted to the Cantons than to the central government. One of its stipulations was to furnish to Napoleon an auxiliary corps of 18,000 men, and to replenish it annually by new troops. Most of these soldiers perished in his continual wars. Switzerland was now a vassal of France. The party combats continued in the interior of the land.

CONDITION OF THE COMMON SCHOOLS IN SWITZERLAND DURING THE EIGHTEENTH CENTURY.

While literature and sciences during the eighteenth century were highly cultivated by the privileged classes of Switzerland, the common schools were in a miserable condition. The common people were only so far instructed as the wants of the church needed it; Though

there were common schools almost everywhere, still they were poorly organized. The school buildings, as a rule, were exceedingly defective. Frequently, real school-houses were wanting; the room of a farmer, or of the teacher, was used for keeping school; even in Zurich, the residence of the teacher was used as a school-room. In the Canton of Solothurn, two-thirds of the schools were without school-houses. These school-rooms were also used for common house-work. There was no special class of teachers; normal schools did not exist, before the middle of the eighteenth century. The teachers were mostly discharged soldiers or invalid mechanics. They carried on, as a rule, still another vocation, in order to make a living. This was necessary, because their wages were extremely scanty, amounting to twenty to forty francs a year. This one was a mason, that a weaver, another a carpenter; many of them filled likewise the office of sexton. As late as in 1777 few teachers in the country were able to read, write, cipher and sing correctly. As for their appointment, much depended upon recommendation. This one was commended by the parson, the other by the bailiff, or by his wife, or by his room. For the wife was the mid-wife of the village, and the room of the teacher saved the parish the rent; the man was the barber of the village, or the day-laborer and messenger of the parson. One example to illustrate the ignorance of these teachers! A parson, visiting the school, examined the copybooks of the children. He perceived that the orthography of the copies was antiquated. He therefore, reproached the teacher. Then the teacher brought forth the Bible, from which he had taken the copies and showed the parson that they were written there in the same way. The minister explained to him

that this Bible was an obsolete edition, and ordered him to use a newer orthography. The teacher, in great excitement, cried that he would like to see the man who dared to overthrow the word of God. As the school was the hand-maid of the Church, the text-books were for the most part religious in tone. Branches, like geography, history, natural history, were out of the question. Only reading, writing and religion were every where taught. Arithmetic was taught but in few schools. In the country of Basel, it was studied only in Liestal. The instruction was given in a mechanical manner; the scholars were not led to understand what they learned, nor to think themselves. As soon as they could spell a little, they must read the Bible and other religious books. Every scholar learned and recited his own lesson, and studied it aloud. The teachers treated the children in a rude, barbaric manner; the stick and cudgel were frequently handled. There was no compulsion about attending school, and the time of keeping the school depended entirely upon the pleasure of the minister or of the teacher. These are the gloomy outlines of the old common schools before 1798.

But the condition of these schools was not better in other countries, e, g. in Prussia. What did Frederic II., the king-philosopher, the most enlightened monarch of his time, for the common schools? Nothing. He ordered in §20 of the regulations of country schools: "In the country only the following text-books are to be used: the New Testament, the Bible of Berlin, the analyzed catechism of Luther, the contents of Biblical writings; the Christian doctrine in connection, the general notion of God, the world and man; the order of Salvation; the spelling book and Reader of Berlin;

the little book for the instruction of children in the country, containing several necessary and useful things." Consequently eight religious, and only two secular books were used.

2. NINETEENTH CENTURY.

Reforming Revolutions in Switzerland (1830).

Charles X., king of France, strived by all means to restore the dominion of aristocracy and Church. Contrary to the Constitution of France, he published, the 26th of July in 1830, three ordinances, by which the liberal Chamber of Deputies was dissolved, the law of elections changed from bad to worse, and the liberty of the press suspended. The provoked Parisians arose in insurrection, the 27th of July, vanquished the royal troops in a street combat which lasted three days, chased Charles X, and enforced a liberal government, represented by Louis Philippe, calling him "king of the citizens." The courage with which the French people defended their rights, and especially the bright success of the French revolution of July electrified the Liberals in all countries of Europe. In Switzerland, too, many Cantons revolted; but there was no blood-shed. The Canton Thurgau led the dance of revolution. The principal leader of the party of progress was Th. Bornhauser, a young minister. Three thousand citizens assembled in Weinfelden (the 18th of November 1830), and demanded a new constitution. Their demand was granted.

In Zurich, similar aristocratic conditions were prevalent like in all Cantons; deprivation of the people in the representation of the country, neglect of justice, concealment of the administration, unequal distribution of the taxes, want of communal liberty, and disregard of

the concerns of the common schools. Besides, there were other defects, e. g., preponderance of the citizens of Zurich, in all public offices. In the Superior court ten members were from the city, only three from the country; one hundred and forty of one hundred and sixty ministers were citizens of Zurich. The 22nd of November ten thousand men assembled in Uster, and resolved to send a memorial to the government in which they asked, in the name of the people: for sovereignty of the people, equality of rights, direct elections, performed by the people, separation of the branches of government, publicity of the administration, and right of petition. The government granted all demands contained in the memorial. The example of Zurich was followed by Argau, Lucern, St. Gall, and most of the other Cantons. It was an exciting time; every Canton resembled a bee-hive: there was life and activity, wherever you looked; it was a period of political and other civilizing creations. The acknowledgment of the sovereignty of the people was the foundation of all new Constitutions; all Cantons became representative republics. Long terms of offices and lifelong employment of the officers of government were abolished; equal rights established, privileges abrogated. Concealment of the state accounts and of the condition of finances ceased, and the transactions of the councils and courts of justice were permitted to be published and criticised in the journals. The judiciary power was separated from the legislative. The following fundamental rights were warranted: personal freedom, free settlements, freedom of trade, freedom of the press, right of petition, right of association, and religious liberty. The right to redeem the ground-rent was also accorded. The tithe which the ministers col-

lected was abolished and they were paid salaries by the government for their services. Before the revolutions, the common schools were in a poor, defective state, and most of their text-books restricted to religious matters. Since, they were entirely remodeled, and many school houses built. Many high schools (called Secondary schools) *and normal institutes were added to them. In Zurich a University was founded in which the great naturalist Oken, the famous physician, Dr. Schonlein, the critical editor of Cicero's works, C. Orelli, and the linguist L. Ettmuller were teachers. Besides the University, an institution for the deaf and dumb, and an other, for the blind, a veterinary school, and a Cantonal hospital was established; also a theatre built.

THE SEPTEMBER REVOLT IN ZURICH (1839.)

The mentioned reforms exasperated many; a great number of them raised up the flame of dissatisfaction, e. g., discharged teachers, and many ministers. The latter ones were discontented, because their power, revenue and influence in the schools had been diminished, and liberal teachers came forth, from the seminary, which was directed by the rational Dr. Th. Scherr. Besides, the city was dissatisfied, because she had lost her privileges. In 1839 the government intended to introduce liberal reforms in the Church. Some years ago Dr. David Strauss had written the famous work "Life of Jesus," in which he asserted and proved that the gospel writers have deformed the biography of Jesus by fictitious narratives and myths. This theologian was called by the government as professor to the Uni-

*The writer of these lines was teacher in one of these schools for twenty years.

versity of Zurich. Though they did not mean to subject the people to a religious compulsion, still their adversaries spread the rumor that the government planned to abrogate the Bible, and to plant infidelity and immorality. Political and personal enemies, and the aristocrats of the city joined the Church party. Committees of faith were, in the most parishes, organized which petitioned the government to revoke the call of Dr. Strauss. The government did revoke it, and pensioned the doctor. Still the central committee continued agitating the people. An assembly of twelve thousand men directed an address to the government in which they demanded more guarantees of the established Church. The reply of the government did not satisfy them.

The central committee issued a summons to the people. A minister, Bernhard Hirzel, ordered in the night of the 5th of September 1839 to toll the alarm bell. Thousands of the neighboring parishes set out. Ministers were most of the leaders. Near Zurich, 5,000 men were already assembled. The stream of the revolvers rolled incessantly onward, towards the city; religious hymns were sung; at the head those marched who had regular arms; B. Hirzel was their leader, others who had clubs, cudgels etc, followed after them. Thus they marched to Zurich. A delegation of the government could not induce the crusaders to return. In Zurich they stopped, opposite of the few hundred soldiers whom the government had ordered to form a line. A shot was fired from the crowd of the revolvers, and Hirzel shouted: "Now, in the name of God, give fire!" They did so, but their shots were too high directed. Then the troops of the government made a discharge, and thirteen rebels fell dead to the ground.

A terrible panic seized the assailants, and they dispersed themselves with full speed. But a new succor arrived from the lake and the combat was renewed. The government ordered the troops to suspend it; forthwith, in the city hall, a provisory government was organized, and (the 9th of September) the great Council abdicated. All magistrates were newly elected, whereby the conservative sentiment and the religious direction of mind decided. Concerning the teachers seminary this farce was played: it was, in the forenoon, abolished, and, in the afternoon, reopened in a remodelled form. Th. Scherr was dismissed. The Liberals suffered, for years, by persecution and oppression.

SECESSION WAR IN SWITZERLAND (1847). REFORM OF THE CONSTITUTION.

The success which the Conservatives and the Clergymen in the Canton of Zurich gained (1839) encouraged them to try a similar scheme in other Cantons. In Argau they organized an insurrection against the government. Its principal leaders were some monasteries. The revolvers were, by the troops of the government, beaten and dispersed (1841). The government abolished the refractory monasteries, and employed their revenues for the Church, the schools, the paupers and for pensions of their retainers. The convents were also abolished, but soon re-established. The Catholic Cantons Luzern, Zug, Schwyz, Uri, Underwalden, Freiburg and Wallis concluded a separate alliance (1845). Luzern called the Jesuits into the Canton, and committed them the instruction in theology and the divine service in one part of the city. These Cantons were induced to secession by their religious dissensions, and moreover because they feared that by the revision of

the Constitution which the government intended their sovereign rights might be curtailed. They armed for war. They asked also assistance from Savoy, Austria and France. Savoy promised them two thousand arms; Austria money and arms; France sent money and three thousand arms. The arms and ammunition sent by Austria were seized at the limits of Tessin. In 1847 the Diet decreed that the secession league must be dissolved. The delegates of the seven Cantons protested against the decree. At the same session, the revision of the Constitution was decided upon, and a committee of revision appointed. The Cantons in which the Jesuits were already established were invited to dismiss them, and were forbidden to admit them again, in the future, into the country. The secessionists used all means to persuade the nation that it was, with them, the question to combat for the sacred jewel of the Catholic religion against profane encroachments. The Catholic clergy agitated the people in every way possible. The Diet tried once more the expedient of peaceable information, sending to the seven Cantons commissioners who published a friendly proclamation; but it was of no use, they were not even permitted to address the people. One of the leaders of the secession cried to the commissioners: "You better let the sword decide!"

Meanwhile the Diet chose Colonel H. Dufour of Geneva general-in-chief of the Confederate army. The 21st of October 1847—50,000 men were summoned. The twenty-nine delegates of the seven Cantons made their appearance in the Diet, and demanded the assembly to warrant them their political sovereignty and their religious rights, and to suspend the arming of the country. As the Diet rejected their demand,

the delegates declared that their time to quit the Diet has come, and their speaker finished their protest with the words: "The Almighty God may decide between us and you," and they left the hall, some of them shedding tears. The Diet now summoned also the reserves. The secessionists, also, fast finished their armament. Their general-in-chief was Salis-Soglio, a Protestant; they could not find an abler commander among their own fellow-believers. The whole country was changed into a great war-camp; there were everywhere arming, movements of troops, military exercises; the drum and the military music everywhere resounded.

The Confederate army consisted of nearly 100,000 men; the secessionists counted 37,000; but they armed also the militia which amounted to 47,003 men; therefore, they mustered, together, 80,000 and odd men. With regard to armament and military knowledge the Confederate army was the superior, for in the Forest-Cantons war-training, so far, rather had been neglected. The Confederate army was composed of seven divisions. The first division occupied Canton Vaud in the direction to Freiburg; the second—the country between the rivers Aare and Emme; the third the district between the rivers Emme and Wigger; the fourth the region between the rivers Wigger and Reuss; the fifth the territory between the Reuss and the lake of Zurich; the sixth—the Cantons Grisons and Tessin. In addition there were three brigades of artillery and three of cavalry. In this manner, the whole territory of the seceding Cantons was surrounded, as it were, with a cordon. Their lands were composed of three different parts: Freiburg, the Forest-Cantons and Wallis. The access to the Forest-Cantons was difficult; they could not be attacked but

from the side of Argau. Wallis was also hardly accessible. Freiburg was isolated; therefore its position was the weakest. For that reason, Dufour intended to assail first Freiburg. Though it had strong fortifications, its garrison was not large enough to defend it. The 13th of November twenty thousand Confederates advanced to the city which was defended by twelve to fifteen thousand men. Dufour ordered one of his generals to execute a sham-attack from the east side, while he assailed it from the opposite part where he was at least expected. The besieged were puzzled. As they were summoned to surrender, their government, the same day, asked for an armistice; it was accorded till seven o'clock in the morning. The Confederate troops prepared during the night all arrangements, necessary for the battle. But as Dufour and his staff-officers, the 14th, at the break of the day, mounted their horses, two deputies appeared to capitulate. The capitulation was agreed upon, and, in the afternoon, the Confederate troops entered the fortress. The secessionists were thunderstruck by the surrender of Freiburg. It caused, in the rest of Switzerland, much joy, and surprise in Europe. More resistance and energy of the garrison had been expected.

Now, it was high time to come to work on the northern side of the seceders, for they had already invaded Argau. Therefore, Dufour entered Argau in order to wage the combat against their centre. Salis, then, retired his troops behind the Emme and Reuss, the natural ramparts of Luzern; for, in fact, the aim of Dufour was directed against this city. He would march his different divisions, from all sides towards this centre, and encircle it. He wanted to commence the principal assault from the eastern part of the refractory territory,

because the secessionists there had strong positions, along the Reuss. It was very dangerous to begin here the attack, but it was absolutely necessary. The secessionists had made all preparations for defense. The roads were destroyed, the bridges leading to Zug demolished, the connecting passages locked up by barricades of trees, and mines dug there and here. The artillery was placed on the heights of Rootenberg. The bridges of the Reuss and Emme especially, were strongly defended.

Dufour commissioned the Fourth and Fifth Divisions to make the principal attack; the Fourth ought to advance on both banks of the Reuss, and the Fifth, in an eastern direction, parallel with the river, to break its path to Lucerne.

The first movement of the troops was directed against Zug. This Canton was not vigorously supported by the others; moreover there was a numerous adversary party of liberals. According to this condition of things it happened what could be expected: Zug surrendered the 21st of November. This event, too, made a sad impression in Lucerne.

The 23d, the principal combat happened. The second brigade of the fourth division crossed the Reuss on a pontoon bridge, and occupied its left bank, while the third brigade, with the reserve artillery which was mounted on the right bank, assailed the entrenchments of the enemy. On the left bank, the enemy was, by aid of the artillery, repulsed at two o'clock in the afternoon. On the right side, several attacks were tried in vain in the midst of the hostile entrenchments and artillery. Two battalions retreated before the hail of grape shots. Two others tried to advance, but could also hardly stand the brunt of the fire. As the last battalion

too, seemed to stagger, Major Scherrer seized the flag, planted it by his side and cried: "Swissmen, do you know what this means?" The batallion, encouraged hereby, kept its ground, and the combat was restored. But the prospect was small, and the danger of the confederates great. Then, Colonel Eggloff let the reserve artillery advance, threw himself against the yielding ones, and hereby succeeded to conquer the entrenchments of the enemy.

Meantime, the second brigade of the fourth division was fighting on a very unfavorable ground, and had little advanced during an obstinate resistance of the advanced adversaries who occupied a very advantageous position on the western slope of the Rootenberg. The chasseurs who ought to climb the height were, amid loud hurrah of the enemy, several times driven back. In this difficult situation, Major Ziegler sent part of the brigade towards the hight of the mountain, while he marched with the other down the declivity, to clear it. He dismounted, and led himself, boldly advancing, his troops up the mountain. This invitation of the chief-commander, and a similar example of other officers, broke the timidity of the troops, and made it possible to push back the enemy so far as it was necessary to secure the first brigade, which advanced in the plain, not to be outflanked. When the night was coming on, Salis, who had been severely wounded by the splinter of a granate, quit the field and retired. The troops which were posted on the height also entered to their retreat. The confederates had fourteen dead and eighty-four wounded; the adversaries twelve dead and forty-two wounded.

While the western side of the Rootenberg was taken the fifth division advanced on the eastern side of the

mountain. The enemies, after having in two places, resisted a short time, must here also retire, and both divisions, then, moved towards Lucerne. At the same time there was a combat at the upper part of the lake of Zurich; but the confederates had no success.

Lucerne was now closely surrounded from all sides. The centre of the Confederate army advanced also; the third division marched from Argau towards the Reuss, and the second as far as to Littau on the Emme. The right wing, meantime, had made way, under hard combats, from the South-West, through Entlibuch.

In Lucerne, anxiety and confusion reigned. The leaders of the secession felt the ground shake under their feet, and gave up. They took to flight on a steam-boat of the lake of the Four Cantons. Salis, too, followed. The city surrendered. The 24th of November the gross of Confederate army made its entrance, during which Confederate flags fluttered from many houses, Lucerne was occupied, and a new government organized. After these events, little confidence rested more in the aboriginal Switzerland. Ob—and Nid—Walden, Schwyz and Uri surrendered, one after another; Wallis longest persisted; it did not capitulate before the 29th of November; where General Dufour had made all dispositions for an attack. One of the fugitive leaders went to Vienna, where he was preferred as a ministerial counselor. In the possession of another a plan was found, according to which Switzerland was to be divided among the three powers, Austria, Prussia and France.

The civil war was happily finished. It had only lasted about twenty days, and cost the country not more than 78 dead and 280 wounded. This happy success was brought about by the wise, strategic conduct of the

army, and the valor, and good discipline of the troops.

The vanquished Cantons had to pay the expenses of the war, about six millions of francs. The sum had to be paid in several installments; but in 1852, Congress of the country remitted to them the rest of the debt, amounting to 3,334,000 francs.

The two Cantons, Neuchâtel and Appenzel Inner-Rhoden who did not furnish their contingents of troops for the Confederate army, had to pay their amends: the first, 800,000, the other 15,000 francs; The whole sum was employed to create a pension fund in favor of those Confederates who, during the war, were wounded, and of the widows and orphans of those who were killed. By subscription, still 100,000 francs more were collected for the same purpose. The conquered Cantons must take care of their reconstruction. They remained occupied till the first installment of the war-costs was paid. The Jesuites, by dint of the Confederate occupation, were expelled, and new, liberal governments elected.

After the end of the secession war, the Diet wished to take in hand the revision of the Constitution which it had resolved on already in summer of 1847. But in January of 1848, Prussia, Austria and France sent to Switzerland notes in which they demanded to restitute to the seven Cantons their absolute freedom, and to abide keeping the old Constitution as long as not all Cantons agreed with its change. They, also, accused Switzerland to be the seat of a propaganda exerting for the downfall of the religious, political and social foundations of the states. Fortunately, then, the revolution of February, in Paris, broke out which France changed into a republic, and caused similar revolutions in Prussia, Austria and other German countries; those

powers could not constrain their insolent demands, for they had work enough on hand in their own states. Consequently, the revision could be undertaken without being disturbed. Switzerland was changed into a federative state with two Chambers, like in the United States of America, of which one represents the nation, the other the different Cantons. The interests of the Cantons were subordinated to those of the nation, and, especially, the sovereignty of the former ones limited. Besides these, the following are the most important enactments of the new Constitution: A national council, elected by the people, and a states-council form the National Assembly.

These fundamental rights are to the people warranted: equality of rights (without any privileges of the place, birth, family and persons,) free establishment, liberty of religion, liberty of the press, liberty of association, liberty of petition, and liberty of commerce and trades. The affairs of the post, mint, weight and measures were centralized. The cantons were forbidden to allow their soldiers to go into foreign war service for hire. The order of Jesuits is never more to be admitted. A confederate council, composed of seven members, possesses the executive power. It is elected by the confederate Assembly, and its president is called President of the Swiss Confederation.

CIVILIZATION IN SWITZERLAND SINCE 1830.

The civilization of Switzerland made, in this period, such a gigantic progress that only its outline can be given in this narrow space. The construction of public roads was much improved. Exemplary roads were

built in all Cantons, especially in the mountainous and forest regions. Solid bridges were constructed e. g., the bridge of Mont Blanc in Geneva, which is one of the finest bridges in Europe. Navigation of steam-boats was opened on all Swiss lakes; first on the lake of Lemman (1823).—To day there are in Switzerland more than a hundred railroads; the first was running from Zurich to Baden (1847.) The main line of the great Swiss railroad net, in North, East and West, was also constructed from 1854 till 1859. The length of all railroads of Switzerland, compared with other countries is only excelled by England and Belge. Mountain railroads were also built. The first was that of the Rigi, 6,000 feet high. The most celebrated is that of the St. Gotthard, 7,000 feet; it joins North and South Europe together. Engineer Favre of Geneva, who built it, and Dr. A. Escher of Zurich, president of the company which paid its expenses earned the highest merit for its construction. The St. Gotthard tunnel is the longest in the world: 48,840 feet. Next to it, there are, in this railroad, fifty smaller ones. Its expenses amounted to 238,000,000 francs.

Industry rose to its highest degree. There are, in the highest villages of the Alps, amidst the mountains, factories and looms located at a water-power. Cotton-trade occupied the first place. There were, in 1830,—400,000, in 1876,—1,854,000 spindles. Switzerland became the concurrent of Europe. Zurich took the head, where one man (Kunz in Uster) possessed the largest spinning trade in Europe. When young, he lived in indigent circumstances, and left, when he died, thirty-six millions of francs. In Canton St. Gall, 10,000 and odd persons were employed with embroidery. The products of weaving and embroidering found a market

in Europe, Asia, America, in the Orient, in Farther India, in the Sunda-islands, till Japan; their value was annually 80 millions of francs. Silk-industry entered upon its most splendid development; its principal seats were Zurich and Basel. It was increasing since thirty years, when the market of North America opened to it. The export of its factories rose as high as one hundred thirty-nine and one half millions of francs (in 1868.)

Clock-making increased considerably, especially, since 1848, when, in Geneva, clocks were manufactured by machines. Their exports, principally, took place to America and Australia. In 1872—18, 300,000 were exported to America; later, when this industry was rising even in America, the sale retrograded. Neuchâtel still employs 9,000 persons. In Geneva, besides, manufacture of jewelry flourishes, which was exported to Italy, Spain, Germany and the Orient.

The use of machines in all trades gave origin to their fabrication in special work-shops. The first was established in Zurich, by Escher, Wyss & Co.; others followed its example. For a time, straw-plaiting was very important. Its products were, in 1840, sent principally from Argovie to the United States of America. Its highest flourish was from 1866 till 1869. In this time, its export to America rose in value from 300,000 to 3,887,000 francs.

Like straw-braiding, carving in wood had proceeded even from the people. Long ago, the mountaineers of Canton Bern had carved, during the winter, sundry objects to fit up their dwellings. Foreign travelers admired and bought them. Then the inhabitants began to practice this industry for commerce, and soon sundry firms arose in the back-woods of Bern. The increasing visits of foreigners gave to this industry a very bright

success, and there came carving institutes and drawing schools in existence. These products were even to America exported.

Public expositions, too, promoted industry. The most significant was in Zurich, in 1883. Switzerland participated also in international expositions, e. g., of London, in 1851, and of Philadelphia, at the Centennial, in 1876. It won, at the exposition in Paris, in 1855, the first prize for cotton-works, embroidery and straw-goods. Agriculture was also advanced, and breeding cattle in the plains and Alps improved, e. g., the value of cheese, exported to North America, increased, till 1873, to 2,000,000 francs.

Sciences and literature were, in this period, cultivated with great zeal.

MODERN COMMON SCHOOLS IN SWITZERLAND.

Most of the common schools of Switzerland are presently organized according to the following regulations:

PRIMARY SCHOOLS.

The Primary schools (called common schools, in our country) teach reading, orthography, grammar, compositions, arithmetic, elements of geometry, geography, history and Constitution of the country, universal history, natural science (zoology and botany), physiology, natural philosophy, religion, drawing and singing. The girls learn also needle-work. Text-books are used for the different branches of instruction. Colored representations of the objects of zoology, and botany, and an apparatus for physical experiments are found in the school-rooms. The teachers gather plants in the fields and gardens, and show them to the scholars for examination; some ones cultivate them in the school-gardens.

The scholars are obliged to go for six years to the primary school, and two years to the repetition-school, for which one day in every week is appointed. The attendance at school is compulsory. Parents who retain their children from school are fined or imprisoned.

SECONDARY SCHOOLS.

Besides the Primary, also Secondary (higher) schools are established, in which such learning is imparted as it is necessary for the higher education of the people. In the year 1877 there existed many such schools, forty-seven in Canton Zurich, eight in Thurgau, twenty in Luzern, fifteen in Bern, fourteen in Argau &c. Since that time their number much increased, and where before one teacher was appointed, there are now two or three teachers. No scholar is admitted to these schools but who graduated from the Primary department. Usually, their candidates are twelve years old. These schools comprehend three annual courses. In 1873, the number of scholars in the higher common schools of Zurich amounted to one thousand one hundred and thirty-three boys and girls. The number of the boys was to that of the girls like four to one. The expenses of these schools are, like those of the Primary department, covered by the Cantonal governments. The branches of instruction are the same as in the Primary schools, but more at large propounded. To these, for the boys, are added: algebra, surveying, the theory of trades and gymnastics. Another branch of instruction is the French language; in several of these schools, Italian and English, and in some the elements of Latin and Greek are taught.

These are the higher common schools of Switzerland. The people can regard them with pride; it has founded

them with great effort, and still supports them with considerable sacrifices. Which country can show forth similar institutes? The Swiss nation bestows the sums which others employ for lower objects upon its schools, the most beneficial establishments of a country.

A new, higher life began, since the foundation of the Secondary schools, among the riper youth of the country. Thousands of them fare daily to the far distant school house, and return in the evening, after having finished their task, to their homes. Like bees which gather honey in meadows and valleys, they retire to their several abodes. The plainest food suffices to these sound children of Nature. Neither mountains nor tempests and storms of snow, neither heavy showers of rain nor bad roads can detain them from going to school.

What blessings must these institutes procure to the country and to themselves. Thousands went forth from them who now administer offices of state or communities, carry on agriculture or an useful trade, are occupied with commerce or fabrication. These schools are one of the fundamental pillars of the Swiss republic.

BIOGRAPHIES. HENRY PESTALOZZI.

HIS EDUCATION.

Henry Pestalozzi was born in Zurich, the 12th of January, 1746. His father was a physician, his grandfather a distinguished minister in the country. Consequently Pestalozzi was related to the patricians; but he always sided with the common people; he would not affect superiority. He lost his father, when six years old. He was the pet of his mother who educated him for a recluse. He seldom left the fire-side. The servant girl (Babeli) was the faithful assistant of the mother. When Henry's father died, he begged her not

to forsake his wife in order that his children might not be trained by strangers. She promised, and kept her word. The domestic finances were very closely looked to by her. Henry was not permitted to go much abroad lest he should wear out his shoes and clothes.

He did not make peculiar progress in the schools of Zurich, because most of the teachers practiced the system of cudgelling, and a lifeless, mechanical teaching prevailed. When still young, he possessed a deep feeling for right, honesty and liberty. He read the writings of J. J. Rousseau with enthusiasm. The despotic government of the Canton Zurich excited his indignation. At the age of fifteen he was a member of "the league of friendship," established by Lavater, and criticised severely unjust bailiffs and bad ministers. He was awkward, shy and disorderly, but very kind towards his school-mates. At the university he studied Latin and Greek.

CHOICE OF A CALLING.

He staid often in the parsonage, and gained a taste for theology; it was his ideal to be a parson in the country. In his first sermon he stopped short several times. He imagined he had a tendency to consumption, therefore he gave up preaching, to become a lawyer believing he could, then, protect the peasantry against the tyranny of the aristocrats whom he hated. These feelings of hatred were, at that time, so intense that he declared to a friend that he could kill the despots. But what charms could the dry jurisprudence, and the pandects of Justinianus offer to a young man who was full of imagination? And what success could he expect, if he defended the rights of the poor and oppressed against the powerful persecutors? However, he followed the study of law, till he fell dangerously sick. The

physician advised him to stay for a long time in the country. So he went to Bern to a farmer who was renowned for his success in cultivating madder. He wanted to be instructed by him in agriculture and thereby become a benefactor of the country people.

PESTALOZZI A FARMER.

Pestalozzi, having finished his apprenticeship in Bern turned farmer in Argau. A merchant of Zurich entered in partnership with him who bought one hundred acres of heath-land near Lenzburg, which he called "Neuhof" (new estate), the merchant investing his money in this real estate. He was then twenty-two years old. Anna Schultheiss, the pretty daughter of a wealthy merchant in Zurich, gave him her heart and hand. She was, for more than forty-six years, his faithful companion; she sacrificed him her property; in the differences with his teachers, she was often the peace-maker; in a word, she was his good genius. He found, during the last ten years of life, almost no consolation, but beside her grave.

His enterprise of farming was a failure; he lost his money, and even suffered from distress; the truth is, he was not practical. With disastrous results the merchant in Zurich withdrew his capital. In his distress, Pestalozzi resolved to become a cultivator of men. His mind, his talents and "Emil," the great educational work of J. J. Rousseau, which he was always studying, aroused in him this purpose. Rousseau shows in his book, by what an unnatural method the children of his age were educated, and how the masses were oppressed by the higher classes. But Pestalozzi did not follow Rousseau in all his teachings; e. g., concerning religious instruction, the latter one went much farther than Pestalozzi, for he demonstrated that christian re-

ligion was not divinely inspired, and he educated his pupil in no religion at all.

HE BECOMES A TEACHER. RESULT OF HIS FIRST TRIAL.

Pestalozzi founded a charity-school on the Neu-hof. Beggar children flocked from Zurich, Basel and Bern to his farm; fifty in all. During summer they worked in the field; in winter they did spinning, and other handiwork. In the hours of instruction, especially exercises in speaking were given. It was the plan of Pestalozzi to introduce, by and by, fine web, and cloths of muslin. But this enterprise also miscarried. Most of the pupils were urchins, spoiled by their parents; they ran away in the new clothing which Pestalozzi had given them, or were kidnapped by their own parents. He persevered for a time; finally, when he had no more money, and was in need even of bread and fire-wood, and the fortune of his wife was spent, too: he broke down, and his friends told him that he could not be helped further. But his wife stood faithfully at his side. Iselin of Basel received him in his house, refreshed his courage, and defended him against his scoffers. Pestalozzi wrote of him after his death: "I learned, in the midst of Thy family, wisdom of life; he who saw Thee here without feeling that, principally, wife and children elevate man to true, blissful wisdom, never will become wise and happy. The hours of rest, finally, arrived for me, after long, desperate years. My wife found here again her husband, and my child his father: I was saved."

HE BECOMES AN AUTHOR.

About this time, Pestalozzi published a satirical pamphlet. When Fussli, the renowned painter of Zurich, read it, he declared that Pestalozzi had the talents for making a popular writer, and encouraged him to writ

more, saying he could make his fortune by doing this way. Pestalozzi obeyed, and, in a few weeks, the educational novel, "Lienhard and Gertrude", was composed. It was generally applauded. The economical society of Bern sent him a memorandum, and a golden medal. The book was even translated into the Danish and was recommended by the government of Bavaria, to the preachers and school-teachers. The Austrian minister of finances desired to have him in his neighborhood, the grand duke of Toscana wished to give him an appointment.

He could not longer stand his solitude: he went to Germany (1775); he wanted to become acquainted with Basedow's model-institute, and hoped to have a more prosperous time. He got acquainted with the renowned authors: Herder, Klopstock, and Gœthe. They were pleased with his mind which was inspired by what is highest in human efforts; but his personal appearance did not recommend him. He was called a strange fellow, a visionary, a fool. He could not find a humble position wherein to use his talents and apply his theories. During fifteen years he was active only as an author. He published political and philosophical writings. He was president of "the order of the Illuminates" which tried to promote enlightenment and human welfare, but he soon withdrew from this. To this period belong, besides many compositions supplied to periodicals the following writings: Christoph and Else—The A. B. C. book, and his investigations of the course of Nature in the development of mankind (see first Section: Pestalozzi's method of teaching.)

AND AGAIN A TEACHER.

In 1798 the French invaded Switzerland, and waged

war against the Forest Cantons. Stanz, the capital of Unterwalden, was in flames; thousands of inhabitants were without a shelter, and the children without instruction. Le Grand, then at the head of the Swiss Directory, summoned Pestalozzi, to take care of the destitute children. Pestalozzi did so for ten months. He was, then, fifty-two years old. The school was in a convent, and a barn was the bed-room. Pestalozzi was principal, superintendent, treasurer, hostler, and almost servant-girl; his wife was the chief maid-servant. He taught, fed, washed, combed the pupils, played with them, and was day and night in their midst. When they were in bed, they often asked him to instruct them. His teaching was a great success. When Altorf in Canton Uri, was burned, twenty pupils more came to the others who shared their bread with the new comers, and as the French occupied the country and converted the convent into a hospital, Pestalozzi moved to Burgdorf, in Canton Bern. But though he was teaching without claiming wages, and his pupils made good progress, his efforts were not appreciated, because his method was quite different from the one usually employed. One of his scholars, and in later time, his assistant (Ramsauer) reports his doings during the sessions of school as follows: "If Pestalozzi was warm, he gave the lessons without his coat, in his shirt sleeves, and without a necktie. Every scholar was drawing what he pleased. For ciphering they used dotted tablets. Pestalozzi speaks first alone. The scholars repeat what he said. There were no questions, no repetitions, no examinations. The exercises of language were conducted on an old, torn wall-tapestry. There were no copy-books and Readers. The figures, rents and holes of the tapestry, were most thoroughly considered, and sentence by sen-

tence discussed; objects of natural history were treated in the same way; no word of explanation was uttered. Pestalozzi speaks first, letting the scholars see at the same time, the copy of what he said before, written on a slate. The scholars repeat in unison, either speaking and reading after him, or not; for Pestalozzi speaks so fast and indistinctly, that they do not understand him, and so loud and continually that he does not hear them. At ten o'clock he is hoarse, yet he continues to speak and has not stopped at eleven; at last hoarseness and exhaustion force him to cease." He maintained discipline among the pupils by the love he evinced to them, by his zeal of teaching and by applying ear boxes right and left. But he could not stand it longer to teach such children; he was exhausted after a year. Then a normal school was established in the castle of Burgdorf, and Pestalozzi was director. First it was a private institute; and when it became famous, the government raised it to the degree of a public institution, which may be regarded as his first systematical attempt to reduce to practice the principles of education shadowed forth in his "Leonhard and Gertrude," nearly twenty years before. He now gave to the world a full exposition of his educational views in "Wie Gertrud ihre Kinder lehrt" (how Gertrude teaches her children.) This work had a wide circulation, and attracted not only private friends of education, but deputations from several of the European governments, to visit the institution at Burgdorf.

In 1803 Pestalozzi was sent, with other deputies of the government, to Paris, where Napoleon, who then was first consul of France, worked to frame for Switzerland a new Constitution. Pestalozzi spoke fervently for liberty and right, but without success.

In 1804, when Napoleon gave to Switzerland the

Mediation-Act and the castle at Burgdorf which Pestalozzi had hitherto occupied was wanted by the Bernese government, he removed his school to Minchen-Buchsee where the government assigned him a monastery close by Hofwyl, the estate of Fellenberg, who soon came to have a controlling interest in the management of the school. Pestalozzi found the methods of management introduced by Fellenberg so different from his own that, in 1805, he removed his institute to Iferten (Yverdon) in the Canton of Vaud.

MOST GLORIOUS PERIOD OF PESTALOZZI, THE TEACHER.

Teachers were sent to him for instruction. Pupils came to his institute from all countries of the world, even from the United States of North America. His system was formally adopted by the Prussian, and other German governments. Persons of high distinction visited his school, e. g., Senators of France, Rengger, Director of the Swiss republic, princes from Vienna, the duchess of Saxen-Meiningen, Dr. Schlosser, the great German historian, Father Girard, the reformer of the public schools of the Canton Freiburg, earl Capo D'Istria, Russian minister of state, the duke of Wurtemberg, General Kosziusko, Madame Stael etc. The philosopher Fichte highly spoke of public education according to the principles of Pestalozzi. Louisa, the beautiful queen of Prussia, visited often Konigsberg, where director Zeller had organized the schools in the spirit of Pestalozzi; and minister Altenstein directed this letter to Pestalozzi: "Convinced of the great value of the method of teaching you invented, I intend to reform thoroughly the state of the schools of the Prussian provinces, and to dispatch to you two young men whom

you may select yourself, in order that they can draw the principles of your method from the purest source."

DECLINE OF THE INSTITUTE.

But the benefit of the institute did not last long. Several pupils wished to receive a higher education; not all wanted to become teachers; some teachers were not qualified; Pestalozzi himself forgot what he had learned in the university, e. g., the Greek language. Generally, he never possessed the profound knowledge of a scholar, and finally stopped giving any more lessons. The frequent visits of princes and other distinguished guests were also hurtful; for the scholars took more pains for an ostentatious display than in acquiring solid knowledge, and much time was lost by such parades. But from the dissensions of the teachers the most injury arose. Pestalozzi was good-natured, and let them do as they pleased. There were two parties: a Catholic and a Reformed; Smith was at the head of the first, parson Niederer of the other. In 1810 Smith left the institute in anger; in 1815 Niederer, himself, recalled him. The next year sixteen teachers demanded the removal of Smith, and, as Pestalozzi not agreed to it, presented their resignations. The situation of Pestalozzi, after the death of his wife, grew worse and worse. In 1817 Niederer also separated from him, and at last a law-suit was carried on, which lasted several years, and was finally settled by arbitration. The economy of the institute, too, was badly managed. Though the scholars paid a high tuition, Pestalozzi saved nothing.

One more assistance was furnished to him by the edition of all his works; large contributions were supplied in his distress; emperor Alexander subscribed 5,000 rubles (3,750 dollars). A charity-school, in which

teachers and educators for poor children got instruction was founded with the principal. But this school also, from the dissensions of the teachers, broke up.

PESTALOZZI'S DEATH.

This was enough for the unhappy old man, he, sick of his life, went to the grave of his wife, and, having founded one charity-school more, died on the Neuhof, the 27th of February, in 1827, being eighty-one years of age. His last works were, "Events of My Life," in which writing he confessed what he had designed, but imperfectly achieved, and his "Song of the Dying Swan." His last words were: "I pardon my enemies; may they now find peace as I enter to the eternal peace! I should have liked to live one month more for the sake of my works; but, on the other hand, I thank the Providence which recalls me from this life."

HIS CHARACTER, EXTERIOR APPEARANCE AND CUSTOMS.

Pestalozzi was enthusiastic and full of animation, till his old age, for right and humanity, and was ready to sacrifice every thing for it. In 1814 he waited on Frederick William III., king of Prussia, in Neufchâtel. Though very sick, he went there with his assistant teacher, Ramsauer. He swooned on the road several times. His companion advised him to turn back. Pestalozzi cried: "Keep your peace! Suppose even that I die on my journey, I am plentifully recompensed, if I can effect, by my presence, that only one child can be better instructed." About the same time, he had an audience with Alexander I. in Basel. His knees shook with fear; the emperor received him courteously; Pestalozzi approached him; Alexander retired to the other corner of the room; Pestalozzi followed, and stretched out the hand to touch him; he seizes his hand, and

would kiss it, but Alexander embraces and kisses him as a father his son.

Pestalozzi was compassionate; he often shared his last florin with a poor man. When he was on the way to have audience with Alexander of Russia, he met before the doors of the city an indigent man who implored his charity; as he had no money, he untied the silver buckles of his shoes, gave them to the destitute, and tied his shoes with straw.

His temperament was melancholic-choleric. The expression of his face showed very different changes in accordance with the emotions which animated him; sometimes it expressed mildness, sometimes pain, sometimes terrible earnestness. The eyes were deeply sunken; the forehead rounded; the voice in various ways modulated; now by soft tones, then by angry sounds of thunder; his walk, sometimes hasty, sometimes pensive; the breast vaulted; the neck big and bent; muscles strong and tight; the body hardly of middle size.

Pestalozzi retained his customs and failings even to old age; there was always the same disorder in his dressing, and in his entire house-keeping. He always dressed poorly, appeared often unwashed, uncombed, unshorn, with the coat wrongly buttoned, the shoes trodden down, the stockings hanging down. Only if he had a distinguished visitor, he wore a dress-coat; but then it happened many times that he went in it even to bed. He slept little, he was awake at two o'clock in the morning, and dictating in his bed, and often he went himself, undressed, for the clerk.

This was Pestalozzi, the greatest German pedagogue of his age. His centennial anniversary was celebrated not only in Switzerland, but in all Germany; on this occasion the Canton Argau decorated his new monu-

ment with this inscription: "Here rests Henry Pestalozzi, born in Zurich, in 1746, died in Brugg, in 1827, savior of the poor on Neuhof, in Stanz father of the orphans, in Burgdorf and Minchen Buchsee founder of the new common school, in Iferten educator of mankind; man, Christian, citizen, all for others, nothing for himself. Peace to his ashes! The grateful Argau in 1846." In Germany, they tried to make this jubilee a blessing for future years by founding Pestalozzi institutions.

L. BEETHOVEN, FRANCIS SCHUBERT, FRANCIS ABT, AND G. NAEGELI.

My Personal Acquaintance With The Great Composers

When I was a boy, it was my privilege to be acquainted with two great musicians: L. BEETHOVEN, and FR. SCHUBERT. Perhaps some of my benevolent readers like to read the particulars of my acquaintance. Being, then, ten years old, I had to sing, almost every night in the opera house of Vienna. At that time, in 1813 Beethoven's great opera, "Fidelio," was studied by the musicians of the house. Many rehearsals were necessary. I sang under the direction of Beethoven. He was very particular, to get every note played correctly. So, I remember, the trumpeter had to repeat a solo a hundred times. The representation of the opera was a great success. It was given, in the winter of that year, many times. A musical friend of Beethoven paid him the compliment that his work was excellent, but had one defect, namely, that it was too short. Some years later, Beethoven commenced to compose his world-renowned symphonies. It was at the time of the dethronement of Napoleon I., when the great Congress of Vienna, held its sessions. All the highest sovereigns of Europe were, then present in this city. Many festivals were arrang-

ed to their honor and amusement. The symphonies of Beethoven were also played. They were by many admired; but some musicians objected to Beethoven's new style of composition. I knew a good composer who could not stand his music. His name was Abbe Stadler. When he was present in a concert in which some composition of Beethoven was performed he immediately left the hall.

It is known that Beethoven, in later years, was deaf. Some English men, admirers of his talents, presented him a piano which was furnished with a speaking-trumpet in order to enable him to continue his musical activity. Nevertheless his compositions produced with the aid of this instrument did not reach the accomplishment of the former ones. I heard his last grand mass, which he composed at this piano; but it did not take the affections, though it was perfectly constructed according to the rules of harmony.

With regard to the accident which caused the deafness of the artist, the following tale was in Vienna divulged: Beethoven used to take frequent walks outside of the city to the moat which surrounded the city and was thickly overgrown with grass and most time dry. We, the students, met him often on these rambles. Once, in the summer time, he walked again to the ditch, and as he arrived there, he lay down in the grass, and fell asleep. During his slumber, a tempest drew near, a heavy shower fell, the perspiration of the sleeper was interrupted, and the shower impaired his organ of hearing.

When Beethoven took a walk, he was always alone. I never saw him smile. His body was of middle size, and well proportioned. It is known that he at last, suffered from dropsy; the first time, he was operated

with good success, but at the second attack, he succumbed to the disease. He had a peculiar custom to direct orchestras: when a passage must be played piano, he gradually stooped, and when it it was forte, he rose again to his full size. We, the boys, could not, then, help laughing.

Francis Schubert, the best composer of songs, was my school-fellow, some ten years older than I. We were both educated in the Imperial Seminary of Vienna, at the expense of the Emperor of Austria, because we were engaged to sing in his chapel and palace. Schubert was not a very good scholar of the public school, but a passionate student of music. He had hardly finished the literary studies of the gymnasium, when he commenced to create compositions. He was used to play them first in the presence of his fellow students. So, I heard him play his wonderful fine song, "The Earl King," a ballad of Goethe, one of his earliest compositions, before it was published in print. The part of the base of this song, imitates the galop of the horse by trioles, and this original idea struck lively our imagination. Schubert owes his musical fame to the particular arrangements of the Imperial Seminary. Besides our official exhibitions, we had free instruction in all kinds of musical instruments, and we gave regular concerts in the evenings, three times a week in our hall. The different instruments of the orchestra, were played by the students themselves. By these exercises, the musical hearing of Schubert was in time cultivated.

When I was living in Zurich, I was also acquainted with the two famous composers of songs, Francis Abt and George Naegeli. There were many singing clubs in the canton; I was a member of such a one, and Abt

was our leader. On Sundays afternoon we had our regular meetings under his direction. He composed many songs for these clubs, they did not excel by profoundness of invention, but were good enough to cultivate the musical talent of the singers, most of whom were artisans and mechanics. As I saw that Abt was a musical genius, I advised him to try his talents in a higher sphere of music, and to compose an opera; but he did not. The best of his songs, "When the Swallows Return Home," was, several years ago, performed in Boston under his direction, with immense applause.

George Naegeli was, in his time of life, the best composer in Switzerland. When I was a candidate for a school in Zurich, he examined me in the art of singing. He handed me a song book, and in it he pointed out several airs which I had to sing in the presence of many school-candidates and school-trustees who wanted teachers for their schools. My performance was satisfactory to Nageli, and after having passed examination on the German and French language, geography, and other branches of the public high schools, I received a Certificate' and was appointed teacher, first in Uster, and three years later, in Understrass, a suburb of Zurich, where I was teaching for seventeen years. During this long period I had often opportunity to execute Nageli's compositions.

W. MOZART.

Extract from H. Rau's "Life of an Artist," ("Ein Künstlerleben.")
Three Volumes.

THE BOY MOZART.

WOLFGANG AMADEUS MOZART was born the 27th of January 1756 in Salzburg, where his father was vice-music director of the cathedral, and composer of a good

violin school. Wolfgang and his sister Anne only survived of seven children. When three years old, Wolfgang was playing school-teacher with his playmate, as the canary bird, in the same room, commenced to warble its melodious sounds. The child ceased to play, and listened to the warbling bird; it had ceased a long time to sing, but the little one was still sitting motionless in the corner of the room. When Anne was seven years of age, the father gave her the first piano lesson; the eyes of the boy did not stop to watch her fingers. As she left the piano, he stole to the instrument, and repeated the exercise, note by note, with his little fingers, without a mistake. The father cried: "Clever boy! yes, thou becomest a musician." When he was four years old, he sat down at the desk of his father and wrote a concerto for an entire orchestra, but at the same time, he covered the paper with many blots which he wiped cut with the fingers by hastiness; still all was composed according to the rules of harmony. As the father saw the composition he trembled from joy, Wolfgang ran to the piano, and began to play the piece. His mother and sister also joined in company. A companion of the father, Count H——, exclaimed "Germany will one day look with pride to your son." When five years old, he composed already little pieces. He showed also great talent for mathematics; he was in a short time a clever reckoner, and solved easily the most complicated examples of arithmetic by heart. On their journey to Vienna Mozart and his son stopped in Ips, a little town where a monastery with a splendid organ was. Wolfgang asked the father to explain him the pedal. The father agreed with pleasure. The boy removed the foot-stool, and after the father had put the bellows in motion Wolfgang played standing, and treaded the pedal

as if he had practiced it for months. The monks, in the dining room, were astonished, and wondered still more as they heard playing, and did not see an organist.

When six years old, Wolfgang played, in Vienna, in the presence of the empress Maria Theresa and the imperial court. All were charmed. The performances of the sister, also pleased much, but she was thrown in the shade by the delivery of the brother. "Hear, Wolfgang," the emperor told him, "it is no great art to play with all fingers, but to play with one finger, or on a covered piano, that would deserve admiration." Wolfgang kept silent, but instead of answering, he stepped again to the instrument and performed several very difficult passages with one finger; then he let the keys of the piano be covered, and played so well that the hearers could but believe that he had prepared for this kind of exhibition by long practice; still, it was the first time that he had tried it. Both children received a golden diamond ring and one hundred ducats for a present. They were called "wondrous children," and the fame of Wolfgang penetrated Europe. When his father was persuaded that nature had invested his son with extraordinary talents, he devoted his whole energy to his musical education. The piano did not suffice to the boy; he said: "I must also learn to play violin." He learned it during the time when his father was absent from home. A scholar of the old Mozart wanted to rehearse several trios he had composed. The little one asked the father to permit him to play the second violin. His father who did not know that the son, meanwhile, had learned the instrument, refused his request with hard words, but granted it, when the child commenced to cry, and the violinist asked the father to

give him the permission. But when the father heard how precisely and nicely the little fiddler played, big tears rolled along his cheeks, and he whispered into the ear of the child: "We travel to Paris."

After having visited several German countries and cities, the parents and both their children came to France, and passed through the castle of Choisy-le-Roi, where was also a church with an organ. The little Mozart, hardly seven years of age, played on it. The queen of France and her supreme stewardess walked in the park, heard the sounds, and listened in profound emotion. The low, distant tones sounded on so sweet and devout, and so telling to the heart that both ladies shed tears. They had, involuntarily, clasped their hands and hearkened, half hearing, and half praying, till it grew still and stiller, and finally the solemn silence of the park returned. "These were not terrestrial sounds," said the queen, who was disposed to every religious enthusiasm: "I feel that it was the voice of the spirits of this castle who would appease my heart; they have succeeded."

The high castes, in Paris, received the children gratuitously, and made them hundreds of little presents. Permission was granted to them to play concerts in the theater, in spite of the privileges of the opera company. The queen wanted to hear Wolfgang in her private apartments, and he was permitted to play in her presence and that of the king and Madame Pompadour. Many of the courtiers received the piece he performed indifferently though it was brilliant and very difficult; they did not consider that children, not grown artists, were the performers. The boy asked the king to give him a theme on which he should play a fantasia. The king gave him one from an opera which, at that time, was

popular, and continued to play cards. But he was soon so surprised by the performance of the child that he threw away the cards, and rose. The court followed his example, and Wolfgang drew never heard melodies from the instrument. After having finished, the king called "Bravo" which was the signal of general applause of the court. Madame Victoire, the favorite daughter of the king, surfeited the child with kisses. He repeated the feat which he had achieved in Vienna, to play on a piano which was covered with a table-cloth; it transported all to the highest enthusiasm. The music teacher of the princesses wrote down a minuet for him under which he ought to write the bass. He did so, and without approaching the piano, he wrote the bass regularly under the minuet what even the music teacher would not have been able to perform. Madame Adaide of France asked him if he was able to accompany a cavatina which she knew by heart. He answered that he would try it, and played the bass, while she was singing, certainly not entirely correctly; for it is impossible to adapt exactly the accompaniment to a song which you do not know. After having finished he requested her to repeat the song; now he played the whole air with the right hand, and added the bass with the left, conformable to rule, whereupon, according to his request, she repeated the air still ten times, and he changed the character of his accompaniment at every repetition. This performance was the "non plus ultra" (which nothing could surpass), and effected, in the aristocratic assembly an enthusiasm, unparalleled before. Madame Victoire who understood German did not let the boy go more from her arms; she took herself a diamond broach from her bosom, and fixed it on his shirt, and the queen fed him with delicacies like a little bird.

Immense crowds visited his concerts, and he celebrated on the organ, almost greater triumphs than on the piano. A shower of presents recompensed the young artists. The portraits of the father and the children were published, and the best composers of Paris brought them their compositions. Now his first compositions, four sonatas for piano with accompaniment for violin *ad libitum*, made their appearance in Paris. They were dedicated to Madame Victoire of France, and to Madame Countess Tassi.

After an excursion to England Mozart returned with the children to Salzburg. The son here continued to compose several works, e. g., a mass, which was executed in Vienna, in the presence of the Court, and directed by himself. He studied double bass according to the best masters. The bishop shut him up in order to make him write a musical composition; it proved excellent, and the priest conferred on Wolfgang the title "Master of concerts." The boy was then thirteen years old.

MOZART, THE YOUTH.

When Mozart was fourteen years old, he went with his father to Italy, at that time the high school of music, in order to complete his studies. He spoke fluently the Italian language, and knew the master-works of the Italian composers. As soon as he arrived in Bologna, the managers of the Opera house engaged him to write an opera for the carnival. He wished to be admitted to the Philharmonic society, then the highest tribunal of musical art in Italy, and in the world. All of the highest cultivated and musical inhabitants hurried, at the day of examination, to the halls of the Philharmonic academy. The youth was shut up in a room. The most famous music-directors ought to be

his censors. He should within three hours, elaborate, according to the rules of counterpoint, the four parts of the antiphony of a psalm. He finished the composition in a half hour. The case never had occurred. The censors commenced the examination of the work; it lasted one hour, then the white and black ballots were handed over to them. When collected it appeared that all were white. All members of the academy saluted him with the loud acclamation, "Evviva il maestro 'evviva il cavaliere filarmonico."

He heard, in the Sistine chapel, the famous "Miserere" of Allegri, executed by thirty-two singers. In the evening, as he came home, both, father and son had scarcely gone to the same bed, and the former fallen asleep, when the son rose softly, took music-paper, and wrote the Miserere from memory. This master-work was kept secret upon pain of excommunication. In the morning the father read its copy, done correctly, with much surprise. In Naples Amadeo (as the Italians called Mozart, because this given name sounded more sonorous to them than "Wolfgang") played, in the Conservatorio della pieta, as usually; a scholar noticed that it was no wonder, because Amadeo wore an enchanted ring on his finger. Mozart stripped the ring from the finger, and played if possible still more charmingly. Pope Clemens the XIV. gave him the order of the golden spur, which, besides Mozart, only composer Gluck had received. Mozart composed the opera "Mithridates" for the theater of Milan. The director of the orchestra hated him because he was still so young, avoided the artificial ornaments of Italian song, and, instead, introduced new, natural, sensative forms for song and accompaniment. Therefore he wanted to check the success of the opera, and

engaged in the parterre and among the choristers persons who should disturb the music. Mozart and his father were warned by a friend, and the father was advised to place himself at the side of the director when he would come on the stage and mingle with the chorus. As the opera commenced, the father did so, and detaining the arm of the director hindered him from giving the concerted signal; no disturbance was possible, and the opera was received with great applause. Thousands of voices cried at the end of the performance: *Evviva il maestro.*" As Mozart left Italy, Milan honored him by the commission to write, for the carnival, the first "opera seria," and Maria Theresa wished a great theatrical serenade written by him. He composed soon two other operas for Milan, and many other pieces of music. He contested the glory of the most famous composers.

In 1777 he returned to Saltzburg, where he, as master of concerts, received a salary of one hundred and fifty florins. Besides, the Archbishop treated the artists of his chapel meanly. Mozart desired to obtain a higher sphere of activity. He addressed to the prince-elector of Bavaria a request for an appointment, but he rejected him, feeding him with the hope of future.

From Munich he wandered with his mother to Mannheim, where he was introduced to a Mr. Weber, an officer of the prince-elector, and his future father-in-law. Mr. Weber had two daughters, Aloysia, and Constance. Mozart gave to the former singing lessons on the piano. Constance fell in love with him; but he loved Aloysia, whereby her sister was deeply afflicted. He expected to be employed by the prince-elector whose children he had instructed during several months for nothing; but an envious musical charlatan knew how to

belittle his talents and performances, and Mozart must withdraw again empty handed. Now he went with his mother to Paris. He was received politely, but indifferently. In music, the Italian and French taste prevailed. Even Gluck did not please. A duchess (her name was Chabot), to whom Mozart delivered an introductory letter, let him, though it was winter, wait for half an hour in a cold room. Then he should play in her presence, upon a bad instrument, with numbed fingers; he, nevertheless, played; but when she, meanwhile, amused herself with young gentlemen, he got out of patience, stopped and rose; still he continued again as her husband arrived, who treated him politely. The Court did not take notice of him; therefore he had to give again lessons, in order to make a living. He exhausted himself by working for his patrons, who did not give him a penny in recompense. So he had suffered for six months, as his beloved mother died in his arms. Aloysia Weber, his sweet-heart, also turned faithless, marrying the player Lange. Her sister Constance loved him now, without his knowledge, so much more faithfully. He went again to Salzburg, when his father had conquered to him the place of "court and cathedral organist."

MOZART, THE MAN.

Mozart, the youth, wanders about for nearly twenty years, visiting several countries, in which he gets familiar with their musical genius. He tries his talents in every style; he is Italian in Milan, Frenchman in Paris, German in Germany, Englishman in London, melodist for the Public, fuguist before the tribunal of Father Martini, everywhere the great genial virtuoso and composer. This was Mozart till his twenty-fifth year. From that time his character was: propensity to

pleasure, perseverance in musical works; during day-time swarming around pretty girls and women, by night sitting at the piano till the dawn of morning, careless like a child, unpractical, indifferent for money, frank without reserve, blindly liberal. He passed two years in Saltzburg as organist of the cathedral; after them began his classical period, and the most important, musical revolution. Charles Theodore, elector of Bavaria, gave him the order to write for the carnival of Munich, 1781, the opera seria "Idomeneo, king of Creta." The bishop granted him reluctantly a furlough of six weeks. Now he saw and heard nothing more than his opera. He had, in Paris, heard Gluck's "Iphigenie" with ecstasy, and it was his intention to run the same glorious line. He worked day and night. Only when tired by mental and physical exhaustion, he looked for restoration in the family of Weber (which since had moved from Manheim to Munich,) and in the modest intercourse with Constance. So he, rapidly, built up the two first acts of the opera. The enthusiasm with which critical judges of music received them surpassed his boldest expectations. Munich was, at that time, the best opera-house and had the ablest orchestra. Mozart was happy; he had presentiment of everlasting fame; his love was returned; he could reasonably hope to be appointed and then to marry Constance.—One morning, when he had passed again the night composing, and just thrown the pen near the wet notes, his friend, music director Cannabich, entered, crying: "You are not ready, and in half an hour the principal rehearsal ought to be executed in the presence of the prince-electors and his court." "Alas! last night when I came home from Weber's, I was so inspired." "I can imagine it: from the charming eyes of Miss Con-

stance. You were too excited to sleep, and worked all night." That's so; a divine idea struck me; I subjoined still a chorus to my opera." He jumped, with these words, to the piano, and played some accords. "Splendid, but you forget again the elector, and the rehearsal. Promise me to work never more during nights. If you do not hear me, you will not live forty years." The rehearsal succeeded very well, and was much applauded by the prince and his companions.

The opera was performed the day before the twenty-sixth anniversary of the birth-day of Mozart. There was never such a full house. Crowds of auditors could not be admitted. The overture seized all hearts, and elicited a general applause for which the prince gave the signal by applauding and crying: "bravo." When, at the end of the majestic final chorus of the first act the curtain was let down, the applause was repeated. The last scene of the second act was so grand and affecting, that the whole audience arose, as it were to do homage to the powerful genius of Mozart, like to one who rules a country. Even the elector had risen and leaned over the parapet of the lodge. Notwithstanding this immense success, the excellence of the opera was still enhanced in the third act. Never has a composer produced a more accomplished music. At the conclusion of the opera, such a storm of applause burst forth as the opera house of Munich never had experienced. But as the last lamps of the orchestra were extinguished, Mozart knelt before his father who embraced him, and kissed his forehead; and at both sides of him stood his sister Anne, and Constance Weber, who pressed a crown of flowers on his head, and blushing lisped: "To the King of tones!" Love had dictated him the best

pieces of the opera, and at the piano of Constance, he had found the melody of an air sung by the daughter of Priamus. Mozart, nevertheless, did not get an appointment in Munich; the elector was short of money. If he had dismissed twenty-nine of his thirty-five physicians, and three fourths of one hundred and thirty-five persons in his kitchen, he should have been able to appoint, with their savings, ten Mozarts. But he had plenty of money for his mistress, a girl, sixteen years of age; her toilet was fairy-like, and her jewels cost 300,000 florins. Mozart received for his Opera hardly enough to cover his expenses in Munich; therefore he returned home. But the arch-bishop treated him meanly. Mozart should take his meals in the servants' room with the attendants; he should expect the orders of the bishop every day at ten o'clock, should make music in his apartments afternoon, and in the evening, present himself for every concert at his body servant, and be shown to his place by a domestic. Mozart did not obey, but requested the bishop, who snubbed him, to use him decently, as an artist deserves. The bishop, enraged by fury, cried: "An artist? A fiddler, that's what you are. I pay you, and you are, for that, my servant." "Never! and in order to show you that I am not, I declare that I shall not more eat in the servants' room and with the attendants. Respect in man the man and artist." "I respect you like a knave, like a scoundrel, like a rake." Saying this, he stretched the clenched fist to Mozart. But the patience of the artist was exhausted, he resigned his position, left the palace and Salzburg still before midnight, and went to Vienna. The behavior of the prelate towards Mozart was soon the town-talk of this place. Mozart felt himself happy in the midst of the good-natured inhabitants of the

large city, though he was, sometimes, melancholy, because his appointment was out of the question. He gave concerts and lessons, and wrote sonatas by means of subscription. The noblesse gave him presents and jewels. He turned Epicurean and spent more, than he earned. He sent to his old father now and then from twenty to thirty ducats in order to make his life more comfortable. He wooed for Constance, who lived, then, also in Vienna; but her mother (the father having died) refused him decidedly, till he would be settled. Mozart's father was of the same opinion. Emperor Joseph second wished that his people should more highly appreciate music, because it is cultivating and ennobling the mind. Mozart said in a conversation with the emperor: "In the opera, dramatic characteristic must supersede the artificial subtleties; the opera must be enfranchised from the sway of eunuchs; nature, life and truth must replace mad flourishes; musical beauty, and elevation must be the principal aim in the melodies of the composer; then we shall get German music, and a German opera." The emperor agreed to his views, and continued: "I will break the yoke of the Italians and lay the foundation of a national opera. Native singers are already engaged. You will be their director. Here I ordered to write a nice libretto. 'The elopement from the seraglio;' I think, Mozart will elevate it to the highest place of the genuine, German opera." Who was happier than Mozart!

As soon as he had received the text for his new opera, he went right away to study it in the same night, for he could not think of sleeping. All things proceeded quick with him; he was quick thinking, his blood ran so quick through the veins that the heart loudly throbbed at the least mental excitement; he was quick

in eating and drinking, quick in speaking and smoking; he dressed quick as lightning; even when he washed his hands, he walked up and down in the room, and composed by heart. Hands and feet were always in motion; he was always playing with something, e. g., with the watch-ribbon, with tables and chairs, being like the piano. But quick, infinitely quick was he also, when composing. Melody, bass, tenor, they all sounded in his head, first confounded, then with increasing exactness, the more the mind turned ear. What enjoyment, then, was the preconceived work, when it made its presence before him, first in imagination! But, also, what vibration of the nerves, what consumption of the material parts! Must this mental vampirism not have deadly consequences? Kind reader! You shake the head and say: "Mozart should have changed this way of life." To be sure! But was he able to change it? If he had been able to do so, he would not have been more Mozart, the ingenious Mozart. While reading, he sprang up here and there, and struck some accords at the piano, or played right away the melody which, during the perusing, flashed like lightning through his brain.

He hastened to Constance immediately in the morning. She warned him against his many enemies who had told to her mother so many evil reports that she was decidedly against their marriage. She advised him to be more careful in his critiques of the many Italian singers and composers in Vienna; she cautioned him, especially, against the Italian, Salieri, director of the imperial chapel orchestra; she told him that they hated him, his compositions, and their national tendency, and that, being unable to attack him as a composer, and piano-player, they cunningly undermined the fame of

his private character, slandering him as a spend-thrift and wanton. Mozart, now, confided her that the emperor would establish a German opera, and put him at its head, and showed her the libretto, saying: "And you and I, we play also a part in it; only read the text of Belmonte 'If my loving heart throbs.'" Now Mozart sang the air which occurred to his mind in this moment, sprang to his feet, and noted the musical idea fast on a fragment of music paper. "Love," he said, "shall dictate to me the opera, and its sweet melodies shall unclothe the hearts of our parents; surely, I shall be director of the German opera, which I ought to help the emperor to establish. Then our existence is saved, and you are mine forever."

From Constance he hastened to the saloon where he, with his friends, gave himself up to the most foolish freaks. At the fourth bottle of Champagne he cried: "Thunder and lightning! Now I am in the humor to compose the drinking-duo," and he sang, brandishing his glass: "Vivat Bacchus, Bacchus was a brave man."

His enemies continued to sap his reputation, and to prepossess the people and the emperor against him. Finally, the emperor bade to call Salieri whom he, too, believed to be Mozart's best friend, and ordered him to confess freely if the bad rumors which circulated against Mozart were true. Salieri, after having, for a while, seemingly relucted, replied: "People generally say that Mozart, in fact, is a spend-thrift, and profoundly in debts." Salieri triumphed, for he was sure that Mozart, according to his simple innocence and truly German character would give occasion to the emperor who hated prodigality most of all vices to be confirmed in his bad

opinion of the man, and Mozart would rush into his ruin.

The "elopement from the seraglio" was played. Long before rumors of its charming music had filled the city. It was received with high applause. Most of the pieces must be encored. The concourse to the theater was enormous; the opera was, in fourteen days, repeated four times.

The father of Mozart finally gave his permission to the son to marry Constance, but the mother persisted in her resolution. Constance shed a torrent of tears. Now Lange, her brother-in-law, advised Mozart to imitate the elopement from the seraglio, promising him his assistance. This plan was in the following manner executed. Baroness Waldstetten, who patronized Mozart like a mother, invited the mother of Constance to visit her at her estate. She sent two beautiful carriages. One took Mozart and his bride to the manor of the baroness. As they here alighted, the priest was already waiting for them. Meanwhile the mother of Constance arrived. She was much surprised as she beheld the priest in his gown, Mozart and, at his side her daughter, dressed in white, and a myrtle-wreath in her hair. Both fell at her feet, saying: "Dear mother, give us your blessing, for we love each other so intimately, and cannot more live alone." The baroness asked also the mother to consent to their wedding, and the good priest added: "That what God joins man ought not to separate." The mother, not able to resist any longer, exclaimed: "Well, in God's name, belong to each other!" putting her hands upon their heads. A princely supper in the house of the baroness, followed after the wedding ceremony. This was the most beautiful day in the life of Mozart.

Emperor Joseph left him also without any employment. If he was tired from immoderate exertion, wine, punch, and senseless amusements should restore the lost vigor of his mind. Constance saw well enough how his health was impaired. He spent more money than he should in his circumstances. He rented, besides his residence in the city, every spring a country seat, took every morning a ride, and stopped in the saloon longer than he ought to do. There were sometimes painful domestic scenes; Constance's eyes were reddened by tears. He worked much without charging a cent for it, by mere accomodation, for acquaintances and much more for friends; he interested himself for destitute, travelling virtuosos, he composed concerts for them, and shared with them, dwelling, board and money. He was abused, stripped and cheated. Some debtors who owed him hundreds of florins, never paid him. At that time he composed six quartettes. He dedicated them to his friend, Joseph Haydn, who declared that he acknowledged Mozart to be the greatest composer whom he had ever heard of.

Mozart wrote, by order of the emperor, the "wedding of Figaro," for the Italian opera. Finer music had hardly ever been heard; but it left the public of Vienna cold. The Italian singers, Salieri, director of the orchestra and its members played as badly as possible. But the opera was liked in Prague exceedingly well. It was given, during the whole winter, almost without any intermission. The enthusiasm which it excited, was unparralled. A Bohemian cavalier invited Mozart to come to Prague, and offered him, in his residence, lodging, board and every comfort. Mozart came, was received with exultation, and as a favorite celebrated by the inhabitants. He promised to write for them a

new opera, and to deliver it next winter. It should be entitled "Don Juan", and elaborated according to the plan of Moliere's comedy of the same name. As one of his admirers remarked, that the composition would be an easy work for a genius like Mozart's, he replied: "Those who believe that I acquired my art so easily are much mistaken; I assure you that nobody has taken so much pain in the study of composition as I; there is hardly a famous master of music whom I did not assiduously and often several times study."

At the time that he composed Don Juan, an Italian singer who called herself Mandini, lived in Vienna. She was the best singer of Italy, and the most beautiful woman. Mozart met her in a company, in which also emperor Joseph was present, who wished that both she and Mozart, should give to the company a specimen of their art. Mozart recognized her to be the Roman girl whose acquaintance he had made in Italy, when she was fourteen years old. He had given her singing lessons, and she owed to him all what she in later years became and earned. They, then, loved each other. Now, their love was renewed.

As half the opera was finished, Mozart went with Constance to Prague, and continued the work. The singers studied their parts under his direction; he directed also the rehearsals at the piano. Several prominent inhabitants advised him to arrange concerts, offering the theater for his disposition, and promising to bear all expenses. He accepted the offering, and gave concerts with infinite applause.—Mandini followed Mozart to Prague, and continued her intercourse with him; she desired him to go to Italy with her; but he refused it, for the reason that he had a good wife and children.

The principal rehearsal succeeded perfectly well, with the exception of a few passages. In the scene where Don Juan kidnapped Zerline, and this one cries for help, Mozart ordered the orchestra to stop, because the cry of Zerline was not right, and repeated the order three times, for the same reason; finally he jumped upon the stage, the orchestra recommenced, and he posted himself behind Zerline, and as the moment arrived in which she should cry for help he hugged her so tightly and boldly that she screamed from fright, in a natural way. Now, Mozart was satisfied, and the music continued. The other passage was in the scene as the trumponists play behind the monument of the governor. Mozart cried: "The trombones are wrong." The passage was repeated, but he interrupted it again, saying: "The bass trombone made the mistake." He explained to the players how he wanted him to play the passage. But as the same mistake, at the third repetition, happened again, he cried impatiently: "The devil, sir! play correctly!" Now, the musician getting also angry, replied roughly: "I play what can be performed on the trombone; but the devil may play what you have written here!" Mozart answered kindly: "Well; if what I wrote is not fit for your instrument: I must change it," And he did so immediately.

Don Juan was written, studied and rehearsed, only the overture was still missing eight days before the term, fixed for the performance. True, it was ready in his mind, to the last note, but it was not written down, for Mozart hated the mechanical, tedious labor of copying. He consoled himself by the thought that his wondrous memory warranted him the retention of every note. Two days before the exhibition, the manager of the theater required the overture. Mozart told him that

its score would be ready early on the day of the performance, and that the copyist, then, should fetch it at seven o'clock in the morning. He thought that a rehearsal was not wanted, because the orchestra of Prague was able to play his music at sight. He went, without delay, to begin the work. But friends called for an agreeable party. He dropped the pen, jumped in the carriage, and passed the day and evening in their company; it was midnight, as he returned. He would write, but was so exhausted that he must rest some hours. His wife awoke him at five o'clock, and two hours later, as the copyist entered the overture of the best of his operas was ready. The parts were transcribed, and at six o'clock in the evening, when the opera should begin, they were put, still covered with pounce, upon the music-stands of the orchestra. But, unhappily, another accident chanced. The Prima Donna had felt unwell, the day before; now, when the players dressed in the wardrobe of the theater, the terrible tidings were reported that she swooned, as she would step into the carriage. The manager cried despairingly: "All is lost. We cannot give the opera!" "Why not?" asked, in this moment, a sonorous voice in the pure idiom of Italian, "The part of Donna Anna is familiar to me, and (lispering to the ear of the manager) my name is Mandini." Who was happier than he? As Mozart appeared in the orchestra, the overcrowded house received him with thundering acclamations. The overture commenced, and was masterly performed. As it was finished, the applause would not cease, for it was known that it was played at sight. Mandini, playing the part of Donna Anna, stepped forth. What a voice! Such tones had never before been heard. Mozart recognized her in a moment, and thanked her in his mind

for her bold feat. As if the orchestra were enchanted, all outdid themselves. It was an exhibition, as never will be seen more by the world. The applause increased with every number. At the end of the opera all were called, Mozart many times. "Where is she who saved us," cried Mozart; but Mandini had, without trace, disappeared. Don Juan was the key with which Mozart opened forever the temple of his glory. His sojourn in Prague forms the most lustrous period of his life.

It was then, that Frederic William II., king of Prussia, offered him the directorship of the opera in Berlin with a salary of 3,000 Prussian dollars; he did not accept it, because he preferred the Catholic to the Protestant religion, and jolly Vienna to sober Berlin. He continued a miserable living. He had entertained the hope of help by Don Juan; the manager of the opera became rich by it. Mozart obtained one hundred ducats. It was to be reproduced in Vienna; but Salieri arranged it badly; it was poorly studied, and wilfully badly played by the Italians; Salieri triumphed. The former-distress returned. The creditors pressed. Mozart composed a new opera: "*Così fan tutti*" for the Italian theater, but the text was miserable; the work had no lasting success. In order to forget his sorrows he plunged himself, surrounded by thoughtless friends, into a whirlpool of dissipation. He was composing during the night; he broke often down. Once, when he came home again at midnight, seeing the eyes of Constance reddened by tears, he was touched, and promised to her to not go more to the saloon. She besought him to go to bed; he did not, replying that he felt now disposed to compose, and had promised a cantata for the next evening. But he could have been able to compose it with ease this evening, if he had sooner returned. He

was working the whole night, and not before morning he threw himself upon the bed; he shivered a little, and had headache. In the evening he had spent twenty-one florins—the rest of all his money; fourteen florins in the saloon, and seven for a box of sweet-meats as a present for Constance. He could not sleep; sorrows tormented him. Suddenly it rushed hotly to the heart, then to the breast and neck; he must spit; it was blood, much blood. His head sank toward the breast, and he said: “Thus my presentiment was correct; I shall soon die.” He became silent, remembered his wife and children, and hot tears gushed from his eyes.

In this moment entered Schickaneder, owner of a theater in Vienna, and confessing that he was in debts, almost bankrupt, requested him to save him by writing for him a new opera, the title of which should be “The Enchanted Flute.” He would write the text for it. Mozart agreed, and promised to give him alone the score upon condition that it would not be copied. If it had good success, he would sell it to other directors. Schickaneder promised it.

About this time a stranger (it was a count Walsegg) handed to Mozart a letter with a black seal in which the writer asked him if he would undertake to compose a Requiem, at what price, and till when it would be done. Mozart consented, put down, as usually, very moderate terms, and wished to know where he should send the composition. After a short time the messenger made again his appearance, delivered the stipulated fee and promised a considerable addition to it when the complete score would be delivered.

He was also offered to write in Prague, for the coronation of Leopold II., the opera “La Chemenza di Tito.” He took the offer, though a very short term, only eigh-

teen days, were accorded for its composition. He conceived it in his mind during the journey, while seated in the wagon, noting the ideas on leaflets of paper. When he got in the carriage, the haggard, strange messenger in black stood again before him, asking laconically: "How will it be, now, concerning the Requiem?" Mozart answered: "I cannot defer the journey; an engagement to which I consented calls me to Prague. Say to the unknown gentleman that, after the return, the Requiem will be my first work." The messenger disappeared. The opera made little impression; it was too serious in consideration of the many amusements which were offered to the people during the festival.

When Mozart had returned, he went on to finish the *Enchanted Flute*. The rumor of its excellence forerun its presentation. All tickets were sold eight days before it. Its success was unprecedented in the annals of Vienna. The music was incomparable, speaking to all hearts intelligibly. The approval increased with every number. Thousands who stood outside of the house, because they could not enter, repeated the applause which resounded within. Returning home thousands sung, hummed, whistled, on the road, the melodies they had heard. The success of the *Enchanted Flute* was unparalleled. All liked to see it; it was the most popular music Mozart had written. Now came the turn for the Requiem; he did not permit himself some days of rest, saying: "I write it for myself. I feel that my end is drawing near. They have poisoned me." (He imagined that he was poisoned by Salieri, his musical opponent). He wrote, now, the most sublime of his compositions as far as to the "Sanctus"; then he felt mortally sick; nevertheless he continued working, communicating the leading ideas of the rest of the Sanctus, the Benedictus, and the Agnus

Dei, to Mr. Sussmeier, his best scholar, who was seated at his bedside writing them down.

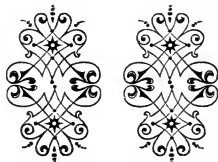
Now, one of the first stages of Germany proposed to appoint him director for its orchestra, and so did the magistrate of Vienna, for the cathedral; but he exclaimed: "It is too late! Now, I must begone while I should be able to take better care of my family;" and he sank in the arms of his wife, mingling his tears with hers, and bidding her to fetch the children to his bed. She brought them, the babe in her arms; he blessed them, and spoke to her: "Pardon, my dearest wife, if I, sometimes, caused grief to you. To be sure, I did not mean it; I loved you, nevertheless, from all my heart." He sank back on his bed, and died. It was, at midnight, the 5th of December, in 1791. Lange, his brother-in-law, put a crown of laurel upon his head.

At the news of Mozart's death the whole city came in motion; crowds of people assembled before his windows; messengers of the noblest families came to hear the report of the sad tidings. They spread, the same day, to south and north. In Prague, all bells of the parochial church were rung, and the spacious building could not hold all the people. One hundred and twenty musicians executed the funeral music, and many who were present in the audience shed tears of friendship and veneration. Abbe Stadler, the best friend of Mozart, summoned Schickaneder to fulfill now the contract he had concluded with Mozart, and to discharge his obligation due to the destitute wife and children of the deceased. But this person protested that he never had made a contract with Mozart, and had no obligations toward his family. Stadler and other friends of Mozart collected, then, contributions, by which the future of the widow and her children was secured. Bu

Schickaneder grew indebted again, and died poor and in disorder of mind.* Two of the five children of Mozart survived him; the youngest one had good musical talents, and became music director in Lemberg; the other was attached to the custom office in Milan. Mozart left two hundred musical works, or, (according to another biographer) eight hundred for piano, and many for vocal music. As an opera-composer he stands superior to all his predecessors. In 1852 a monument was erected to him in Saltzburg.

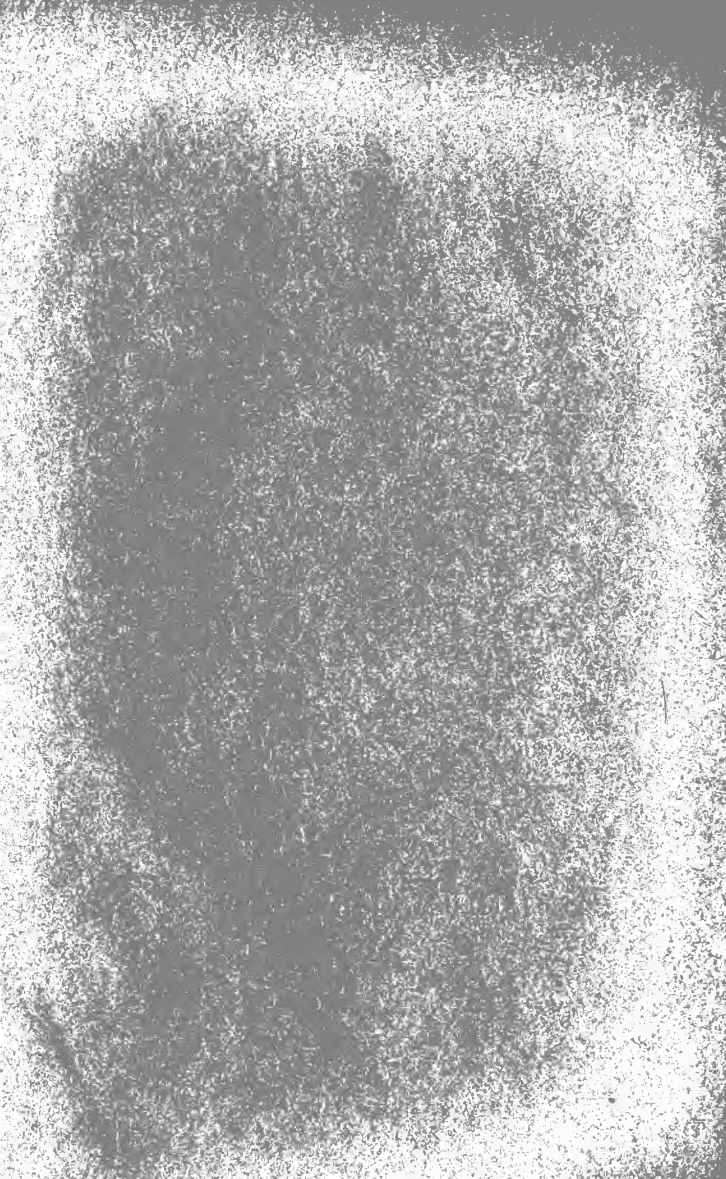
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An other biographer of Mozart, reports that Schickander has paid him reasonably for his composition.



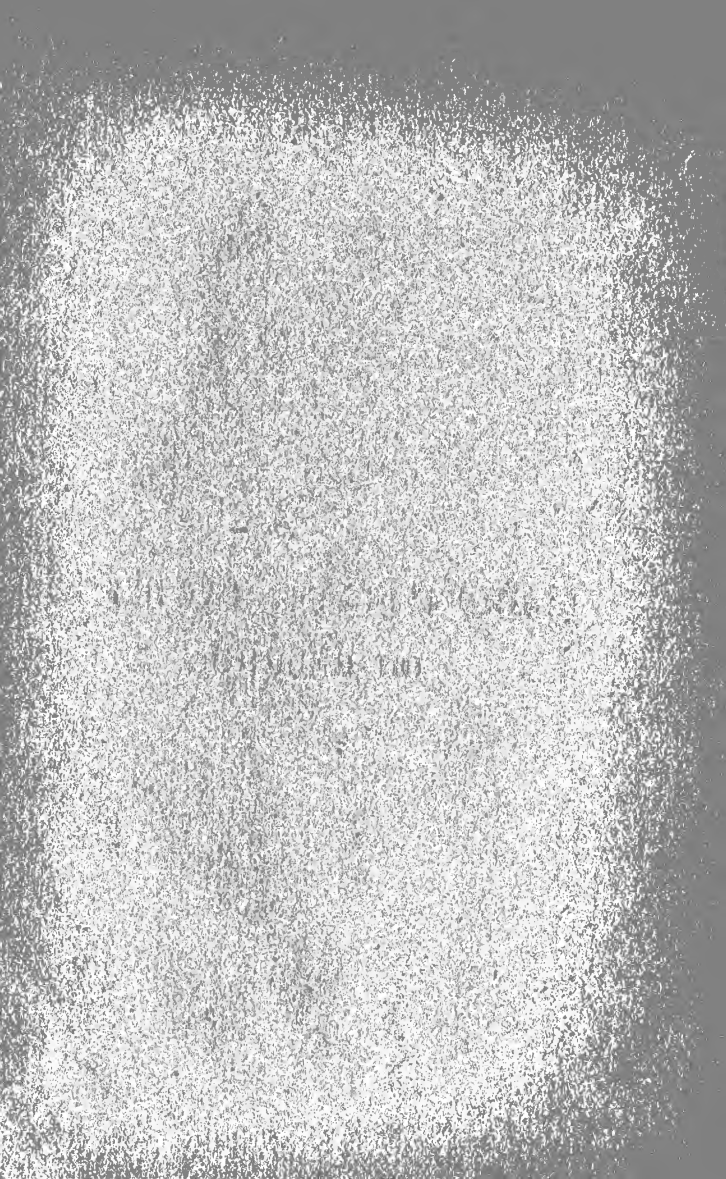


JAMES A. GARFIELD.



SECTION FIFTH.

ON RELIGION.



THE THREE SALVATION CHURCHES—A LEGEND.

(Translated from "Louise," an idyl of H. Voss.)

A defunct came from Mentz to the gates of Heaven, was boisterous, and cried: "Open the door!" St. Peter softly unlocked the door, looked forth and asked: "Who art thou?" The man cried defying and brandishing the Indulgence ticket: "I am a Catholic Christian, of the only salvation-faith!" Peter replied: "There sit down on the bench!" and locked the gates. Then came a deceased from Geneva, was boisterous and cried: "Open the door!" The disciple asked: "Who art thou?" "I? I am a Calvinistic Christian, of the only salvation-faith." "There, on the bench," cried Peter. Now came also a defunct from Hamburg, was boisterous and cried: "Open the door!" The disciple asked again: "Who art thou?" "I? I am a Lutheran Christian, of the only salvation-faith." "There on the bench," cried Peter, and shut the gates.

Now, the adversaries sat peaceably by each other's side, and saw, in quiet admiration, suns and moons and stars, though seemingly wandering astray, in a regulated unanimous dance. They heard, also, the jubilant songs

of the blissful nations and angels harmoniously resound in a chorus of many voices, and they inhaled the odors of life. Their hearts flowed over from ineffable fervor and they sung in ecstasy: "We believe all in one God!" Suddenly the gates flew open with loud sound, so that the ether far off shone in golden splendor. Peter came in sight, and said with gracious smiles: "Now, foolish children, did you reflect? Well, come on!"

MORAL.—Tolerate each other brotherly! Banish the infernal pestilence of intolerance to hell!

CRITIQUE OF REVELATIONS.

The believer calls the instruction which is given him (as he thinks) by any deity, a **REVELATION**. There are many revelations, e. g., a Christian, a Jewish, a Mahomedan, a Mormon; every believer thinks his religion to be the true—the genuine; but Fichte, the German philosopher, demonstrated, in one of his writings that such an opinion is superstition.

THE MESSENGERS OF THE REVELATIONS.

Greeks and Romans ascribed their revelations to gods or demi-gods; Numa Pompilius, king of Rome, to the nymph Egeria, the Bactrians to Zoroaster, the Hindostans, many Chinese, and other people of Asia, to Buddha, the Jews to Jehovah, the Christians to Christ, the Mohammedans to Mohammed. But who believes now-a-days, that Numa Pompilius received his state religion from a nymph, or Moses the ten commandments from Jehovah, on the mount of Sinai, or Mohammed the koran from the archangel Gabriel?

ALL DEITIES ARE PERSONAL GODS.

Schiller says: "Man is reflected in his deities." Men attribute to their gods their own qualities, espe-

cially those which they most esteem. The stamp of human nature is also imprinted on the face of the Mosaic religion; for "God created man according to his image." Therefore, as all revelations are infected with the fundamental error of a personal deity, they can not claim a divine origin.

THE ARGUMENTS ON WHICH THE BELIEVERS RELY
ARE ERRONEOUS.

The followers of revelations place their belief in them, because they think that their messengers were honest and highly respected. Besides, several of them proved their divine mission by miracles which they performed. But a sound critique answers to the second argument the following: The miraculous stories are contained in the same books, as the revelations. The demonstration of the believer runs about this way: "I believe that the miracles are true because they are narrated in the book of the revelation." Here, the truth of the revelation is supported by wonders, and, inversely, the truth of the wonders by the sanctity of the revelation. Hereby the argument moves in a circle. To illustrate, let us apply it to the revelation of Mohammedan believers that the Koran is a divine document, because it is stated in it that Mohammed has received it from the archangel Gabriel. But who does warrant him the truth of this statement? He answers: "The Koran!" Therefore, he supposes that the divine origin of the book which he ought to prove by the miracle is already proved. Now, as the story of Gabriel is a myth, the divine authority of the Koran falls also down.

WHICH OF THE MANY REVELATIONS IS THE TRUE ONE?

Moreover, how many revelations were given? The Hebrews received one about one thousand five hundred years before Christ; the Romans seven hundred and

thirty, the Bactrians six hundred and nine, the Indians two ages later. The Christians even possess two, the Mohammedans and Mormons three revelations. Which one of these is the true, the genuine?

THE LANGUAGE IN WHICH THE REVELATIONS ARE WRITTEN
IS NOT UNDERSTOOD.

With the Jews Jehovah spoke Hebrew; but this language was already out of use, at least, when they returned to their country from the captivity in Babylon. The books of the New Testament were most part written in the Greek, partly in the Hebrew language, and the sacred books of the East Indians in Sanscrit, which is now a dead language, so, these revelations were promulgated in languages, which could or cannot be understood by the men for whom they were designed. In order to get acquainted with such revelations, only two ways are left to men: Either they must themselves study the foreign languages, or let them be interpreted by others. The first way is, to the most, inaccessible, because they lack talents, time and opportunity for so difficult studies; consequently, only the second remains to them, they want translators and the caste of priests. But who warrants them, even in this case, that these persons communicate to them the revelations pure, unadulterated and correct? The doctrine of the holy supper of the Christians has got already hundred different interpretations, as we are told; which of all is the right? No, if you are sure that your salvation depends of the belief in your revelation, you must not rely even on the authority of a father.

THE CONTENTS OF THE REVELATIONS.

I come now to the contents of the revelations; we must consider them, if we will form a correct opinion of the later ones; for the master is recognized by his work.

Most of the revelations contain a theory on the origin of the world. Charles Frederic Koppen gives us such a one from the religion of Buddha; I quote his words:

COSMOGONY OF BUDDHA.

"Brama, or the soul of the world, does not create the world, but develops into it; but while he unfolds himself into it, he removes from himself, and the more he removes, the more dissimilar he becomes of himself, the worse the Brama-substance turns. In this manner a series, a scale of more or less perfect realms or creatures originates. Therefore, Nature issues and consists merely in the removal and alienation from God, hence it is perishable, full of sin, life an abyss of sin, earth a vale of tears." It must be objected against this theory that the substance of the soul of the world must be spiritual, therefore is not extended in space, consequently cannot develop itself into the world which is material and extensive. Moreover experience contradicts the view that earth is a vale of tears. But the whole theory of Buddhism is so insipid that critique could meddle no more with it. Let us, therefore, pass to the cosmogony of the other more modern revelations.

COSMOGONY OF OTHER REVELATIONS.

Their fundamental idea is that Jehovah, or God, or Allah has created the world from nothing. Feuerbach, in his renowned work "Essence of Christianity" says: "They are shocked at the eternal independent existence of the world, because they consider it only from the subjective, practical standpoint, not in its majesty, as Kosmos. In the inmost ground of mind, they will have no world, for where the world is, there is urgency, shock; its end is always waited for." The first Christians already expected its destruction, for after

it, the new, heavenly kingdom of the Messiah should begin in which they hoped to enjoy eternal bliss and glory. All Christians hope for "a new heaven and a new earth," because their revelations promised it to them.

Farther, the doctrine of Providence, prayer and faith constitutes a principal part of the revelations.

PROVIDENCE OF THE REVELATIONS.

The Koran, in regard to Providence, wanders so far beyond the bounds of common sense that it assures its confessors that they could careless fight amidst the densest shower of bullets, without being hit, if Allah has not predestined their death. But even suppose that he has decreed to let them perish in combat, they would, forthwith, rise from the dead, and be recompensed, in paradise, by possession of the most beautiful hours and by other sensual pleasures.

The Providence of the Biblical revelation is also another than the natural. The natural Providence let man sink in water and drown, if he knows not how to swim; but the Biblical heaps up the floods of the sea like walls, and let its favorites pass with dry feet. The animal has no other Providence but its organs; but by means of Biblical Providence, a raven brought to Elias food in the desert, and Elisha kept the oil-cruet of the pious widow always filled. If a man believes that he has no other Providence than the forces of his species, the faithful ones think him to be impious, because he does not believe but in a natural Providence. If, then, the Providence which shows itself in the organs of catching, is a truth, the Providence of the revelation must be an untruth. How Nature contradicts revelation! Revelation, how contradicts it Nature! The God of Nature reveals himself therein that he gave to the lion

teeth and claws in order to devour, if necessary, even men. But the God of the revelation conserves one of his favorites in the lions' den, amidst the hungry monsters.

PRAYER OF THE REVELATIONS.

Another important article of faith of the revelations is prayer. A man who convinced himself that every effect must have a cause; that a wish cannot be fulfilled but if we give it the scope, and choose the corresponding means; such a man does not pray, he only works. He suppresses such desires as he knows to be subjective ones, or considers them merely as pious wishes; in a word, he limits and conditions his essence by the laws of the system of the world, his wishes by the necessity of things. Prayer changes the course of Nature. If praying, man addresses himself to the omnipotence of a benevolent being, adores his own heart, his desires.

FAITH OF THE REVELATIONS.

But the most striking feature, in the system of the three youngest revelations, is faith,—BLIND FAITH. Their followers are obliged to believe the most incomprehensible, absurd doctrines, for they are said to be the emanation from the eternal, infallible Truth. According to them, there is no greater sin than unbelief. It is expressly commanded in the Koran, to annihilate the infidels by fire and sword, and in the Old Testament, to extirpate entirely Ammonites, Moabites, and other nations who lived near the Hebrews. In the New Testament Christ says: "I did not come to bring peace, but the sword." And St. Paul teaches: "If somebody preaches you another gospel than I do, and if he were an angel of heaven; he be damned!" History testifies that, according to the commandments, of these reve-

lations, Jews, Mohammedans and Christians have destroyed millions of human lives.

Granted that times have become milder, but to whom do we owe them? To be sure, not to the faith of the revelations: no, to the skeptics, the free-thinkers, the heretics. The infidel is even in our century still hunted, shunned like a leper, and persecuted by the faithful ones. The newest history of religion supplies proofs of the assertion, from Lessing and Thomas Paine to the present day, and the infidels are solely indebted to the liberal laws of our country that the believers in the revelations do not dare to renew the auto-da-fes of the middle ages.

These few statements of the revelations may suffice. He who would examine their doctrine completely, must write, for this purpose, quite a book; still it follows even from these few remarks that their contents can not stand the trial of a divine revelation before the tribunal of critique.

THE WILDENSPUCH TRAGEDY IN DETAIL.

About 1820, a rather wealthy farmer, whose name was Peter, lived in Wildenspuch, Canton Zurich, Switzerland. His son and daughters helped him, as well as they could, to cultivate his fields and vineyards; peace and success was in the home, as long as his wife lived. But soon after her death, the man turned out a little melancholy, and joined the community of the United Brethren who held regular meetings in the neighboring village. The consequences of this intercourse soon were obvious. The son, Caspar, a lewd, deceitful and thievish fellow, wandered about in the country as a missionary of penitence. The two married sisters, Barbara and Margaret, succeeded to induce

their husbands to join with the United Brethren. The good-natured oldest sister, Susan, was persuaded to follow the suggestions of the two others. Margaret had a precocious mind, and her intellect was superior to that of her sisters.

As the United Brethren were bound by severe rules, and did not spare penances and punishments, the family of Peter was, after some months, displeased with their community, and formed a sect of their own, headed by Margaret who performed the part of a saint. She made missionary excursions from near and afar, and succeeded to gather quite a flock of credulous adherents. But what happened: Margaret retires to the house of a believer, stays there several months, and finally is delivered from a child! Her host pretends that his wife has born the child, and the Saint returns home.

Now, all inhabitants in the house of Peter, the male and female servant included, begin to act like insanes; they imagine to perceive apparitions, to see the devil jumping around etc. All agree that the devil must be exercised; they take bammers and clubs, and demolish the floor. The next day the Saint comes forth, and orders the present ones, to strike each other with hammer and club. Barbara lies down on the bed, and they knock her skull in; then the Saint commands that she also must be killed by crucifying her, and asserts that in three days, she and her sister, will rise again. Margaret had ordered, besides her sisters and brother-in-law, Ursula Kundig to meet in the room. This maiden used to be present at the prayers of the sect, and finally remained in the house; she had joined the sect by excessive zeal of religion.

When Barbara was dead, she was laid on the floor, and Margaret mounts the bed, and orders to gather the

scattered laths, and to put them in the form of a cross, under her body; two blocks of wood are put under her feet; then she orders to fetch nails, and as they are brought she bids them to drive the nails to her hands, elbows, breast and feet. They do so. As she was fastened, thus, to the cross, she bade Ursula Kundig to dispatch her wholly. Her brother had to help her. While both knocked in the skull of the Saint, she cried: "Rejoice with me, God also rejoices in Heaven with you; it is necessary that the souls be saved which long enough have been in the thralldom of Satan." She had, under the strokes, expired in a few moments. This horror happened in the night of the 15th of March, in 1823.

As the Saint and her sister did not rise on the third day, her father went to the parsonage, and reported the news of their death. Eleven of the culprits were sentenced to the penitentiary. It was easy work for the State Attorney to convince the Court that all had suffered from disorder of mind. The house of Peter was demolished, and forbidden to erect another building on its place. The corpses were buried in Zurich.

But the true sinner, who had made all these people insane, freely evaded; it was a Mr. Ganz who had first studied theology, than joined a sect, and met Barbara on by-ways. At the time of the crucifixion of the sisters he stopped in Basel.

OLD AND NEW FAITH.

A PERSONAL GOD.

According to the old Faith, God is a personal being; he acts like any man, an oriental monarch. He looks for Adam, and calls him; he does not know, where he stays; he kneads the first man from clay; he walks, in

the evening, in the cool garden, converses with Adam and Eve, makes them coats etc. This notion of God was prevalent among the Jews, They enlarged it; they attributed to their Jehovah jaw-bones and powerful teeth, with which he crushes his adversaries, and let him move along, in the tempest, upon the wings of the Cherubim. The Christians split his substance in three parts which they called father, son and holy ghost, but imagined that these parts form one totality. They belived and still believe that a son to the father was born, whom not himself, but the holy ghost had generated, that the mother of his son, after the conception, continued to be a virgin; that the God-son was crucified and killed, yet after three days revived, and ascended to Heaven.

Modern thinkers assert that man cannot form an idea of the la t cause of the existing things, because, otherwise, he himself must be God. They teach: All human knowledge is derived from experience and Nature, but eternal, unalterable laws govern Nature upon which all phenomena depend. The universe is eternal and infinite; its matter and forces can only develop and change, but not perish. How it exists is a mystery which the human mind never will find out.

ORIGIN OF THE WORLD.

Concerning the origin of the world, the ancient opinion was that God created all things in six days. Geology (a modern science) teaches that earth by degrees developed, that millions of years may have passed away till she arrived at her present state; that animals and plants were not created, but unfolded from cells; that first, animals originated which live in water; later, plant-eaters made their appearance; that whenever the surface of the earth experienced a new, general change,

most of the existing organisms perished, and more perfect ones took their place.

AGE OF MANKIND AND OF THE UNIVERSE.

Geology teaches also that mankind is much older than the followers of the old faith believe, that what the monuments of architecture, sculpture, painting and the hieroglyphs prove which were found in Egypt, Babylon and India, and since more than five thousand years are extant. And in regard to the age of the universe generally, it is asserted that it never was created, but exists from eternity, which opinion also Greek and Roman philosophers confessed.

DIVINE PROVIDENCE.

With regard to the conservation and government of the universe, the views of ancient and modern times also differ much. According to the former, God conserves and governs all things, and his Providence especially takes care of his believers; and Jesus Christ taught his followers: "Take no thought for your life, what ye shall eat, or drink; nor get for your body, what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly father feedeth them."—Matthew vi, 25–26. But modern view is different; it does not believe in wonders, but in unvariable laws of Nature which permit no exceptions, but work as thousands of years before, always in the same way. It does not believe that God, for the sake of his darlings, annuls some of those laws, it teaches that man must make use of the faculties which Nature granted to him in order to conserve himself. "Help yourself, and God will help you," says the American proverb. It asserts that prayers for

lengthening life, for health, riches, a good harvest, victories, and other blessings are useless and foolish.

THE BIBLE.

One time the Bible was considered to be the revelation of God, nay some Christians went so far as to believe that every word; every letter of this book was dictated to its authors, by the holy ghost. This opinion prevailed till to the epoch of Reformation, and as the Reformers contested the authority of the popes and Councils, they took hold so much closer of the faith in the Bible, for this book was, since, the only fountain of their faith. By and by the natural sciences awoke from their deep sleep; men of learning commenced to study botany, zoology, geology, chemistry, astronomy and the oriental languages; the Protestants investigated assiduously the Bible, because they were directed to it alone, discovered contradictions, in it, against the natural sciences, and began to doubt its divine origin. Already towards the end of the last century, the miracles of the old and new Testament, especially, puzzled them. First they tried to reconcile the contradictions between them and the sciences which they met with. The theologians who tried this method, and their followers were called Rationalists. But not satisfied with this compromise, the opponents of the Biblical wonders grew bolder, till Dr. David Strauss (about 1830) proved that their tales are nothing than pious myths which deserve no more credit than those of the Greek and Roman religion. The result of all these efforts was the new view that the Bible, like other books, must submit to be examined and criticised according to the rules of historic criticism, and even run the risk that, by such a proceeding, some weak sides and errors against the doctrine of the empirical sciences should be

discovered in it. Thereby the prestige of its divine origin was undone.

MAN.

The origin of man is, in the Bible, related in this way: God took a piece of clay, formed a human body of it, and blew his breath into it. So the first man was created. The origin of the first woman, Eve, occurred otherwise. Jehovah let Adam fall asleep, took a rib, during his sleep, from his body, filled up the empty place with flesh, and molded the woman out of the rib. This silly story was repudiated by science, long ago, and the greatest naturalists of our age incline toward the opinion that man must have originated in a similar way as other animals, and very likely, descends from a class of animals which, in perfection, was next to him, but became extinct long ago.

HUMAN MIND.

That breath which God blew into the first man, was, once, called soul. Namely, people believed that man consists of two parts, one, the material, which is called the body, and an immaterial, the soul. Death separates this from that one, and the soul is either taken to Heaven and eternal bliss, or to hell and everlasting torment. In conformity with modern doctrine, the sensual organs and the brain are the mediums of all notions, feelings and actions of man. The brain is, especially, the abode of human mind. The matter of the human body is imperishable like the material of the universe; not the smallest particle of the body perishes; so far man is immortal. But is the human mind also immortal? This question is, since the middle of our century, decidedly denied by many prominent philosophers; others think that there cannot any decisive ar-

arguments be adduced, either for or against it. In my opinion, immortality of man is out of the question, because his mind cannot more be efficacious when its foundations, the senses and nerves, are destroyed. "*Cessante causa, cessat effectus.*" (If the cause ceases, the effect also ceases).

Man elevated himself from the lowest degree of rudeness to the present height of civilization. He can rise only by education in the family and in the State to the highest station of perfection.

WHAT ARE THE DOGMAS OF THE BIBLE STILL WORTH TO OUR AGE.

It is the object of this essay to examine closer one of the most important parts of the Bible, the dogmas, propounded in it as the foundation of Christianity, and to show what this book, considered from this side, still is worth to our age. Only the most impressive doctrines, in which, all Christian sects agree, shall be mentioned.

WHAT NOTION OF GOD DOES THE BIBLE REPRESENT.

What idea of God does the Bible exhibit? Its God essentially resembles man. He molds clay, like a potter; he sows, like a tailor, and takes a walk, like an oriental prince, in the shade of the trees! What does the Bible teach of his character? In time of the Exodus of the Hebrews, he advises them to cheat the Egyptians; he is revengful, and malicious, making the heart of Pharo obdurate. How does he proceed in Nature? Not by immutable laws, but irregularly, in spasms, capriciously, bungling, since he lets incessantly wonders occur. What should we think of a mechanic or artist who is repairing and changing his work, destroys it (as Jehovah was doing during the deluge,) or, like the watch maker, here and there takes out a wheel? We should call him a bungler, and his work patch-work.

The bungling is, particularly, seen in the man of the Bible. Jehovah creates him in such a manner that he cannot help lose his innocence, and fall in sins, as soon as he tries to act independently. Adam sins, and all men inherit the sin from him. The Bible teaches, and all Christian sects repeat it after it that man, by nature, entirely or almost entirely is depraved. "There is none who does right, not one," teach the Psalms, and St. Paul says: "Man is conceived in sins, and formed in iniquity." All works of God have succeeded, except man; therefore, up to eight persons, all must be destroyed by the deluge! Man proved not as Jehovah desired and expected: He is a failure.

RELATION OF JEHOVAH TO MAN.

What is the relation of the God of the Bible to man? He is the king, nay, the despot of men. Power, rage of destroying and selfishness mark him like other kings and despots. Of course, the world exists for his glory, not for the welfare of mankind. Like kings, you get admission to him by intercessors and petitions. He has caprices and pets, like a Sultan; he predestinated some of his subjects to Heaven, others to hell. So the Sultan sends the silken lace to the favorite who became disgraced. In the teachings of the Bible, man has no rights. "He has designated one vessel for honor, another for dishonor," as St. Paul teaches. Virtue has no power to make a man happy the selected are not better than the others; you cannot be saved but by the sufferings of Jesus Christ, and by blind faith.

CHARACTER OF THE BIBLE-GOD AS LEGISLATOR.

What part does the Bible-God act as legislator of mankind? He gave laws to a few (to the Jews and Christians); to those he promulgated his first, to these his last word: Nevertheless, all men shall be judged

according to his laws. Sometimes his laws contradict each other. By one passage of the Bible it is said: "Eye for eye;" by another: "Present to him who strikes your right cheek also the left;" or: The man who will separate from his wife, there is ordered to give her a bill of divorce; here he is declared an adulterer, if he marries again. Notwithstanding these contradictions, the Christian ought to observe every commandment, and believe every word. "But reason and conscience protest against it." "Down with reason and conscience," answers St. Paul; "If even an angel from Heaven teaches something else than I; be he damned." According to the Bible, the law of human nature, of our mind and conscience is nothing; but the commandment: "Thou shalt not eat from this tree"—it deserves to be observed. The first men did not observe it, could not observe it; then, the kind hearted Jehovah gets angry, and orders the earth to bear thistles and thorns.

BIBLICAL ARRANGEMENT OF SALVATION.

And what order of salvation does the bible arrange? Damnation befell all mankind with the sin of the first couple; infinite misery stroke all in one moment and with one birth. Nothing can propitiate the God of Christians; for suppose that some one be no sinner, still he is infected with the original sin. Nothing but the death of Jesus can appease the wrath of this God. Suppose, a father has several children who, except one, are all disobedient; will he accept this one as a sacrifice for their disobedience? Horrible idea! And this is the book they called, and in part, still call the sacred volume! "But," the Bible adds, "man must believe, and use the sacraments, in order to be saved." Why, is it not necessary to become also a better man? "No." The blood of Jesus is the premium for the insurance of

eternal life; an admission ticket to Heaven, for the good time in eternity is bought with it.

But how small is the number of the elect! Before Christ, only a few Jews belonged to those; all heathens are excluded, for "their virtues are merely bright vices," according to the doctrine of S. Augustine. Therefore, seven hundred and fifty millions of about one thousand millions of men who live on the earth, are damned; for the Christians number only two hundred and fifty odd millions. But how many are elected of these? To be sure, their number is given neither in the Bible, nor in any catechism; but it must be, any-how, very small. Namely, they have computed that only one in forty Christians is a member of a church, the fortieth part of two hundred and fifty millions of Christians amounts to six and one fourth millions, who, consequently, are saved, that is: one of one hundred thousand; the other two hundred and forty three and three fourths of millions, or ninety seven and one half per cent, descend, though they are Christians, to eternal damnation. Nay, the Catholic Church excludes even the Protestants from the Kingdom of Heaven. You are certainly right, St. Matthew, if you teach: "Straight is the gate and narrow is the way which leadeth into life, and few there be that find it!"

DOGMA OF TRINITY.

That's the sketch of the Bible-God; a being as horrible as the Saturn of the Greeks who devours his own children, the Malkarth of the Tyriens; the Locke of the Scandinavians. But this God is, according to the Bible, also FATHER, has a son who equals him in divinity, to which kindred the holy book still adds a third God, the holy spirit. But these three beings are one: an incomprehensible example of arithmetic. Three

times one shall no more be three, but one! When I objected to the mystery of the trinity, a Methodist minister explained it in this way: "Look at a dung-fork: it has three prongs, still it is only one fork." Though the Bible attributes to the son a kinder mind than to the father, yet he also likes destruction, since he threatens the unbelievers that, at dooms-day, they shall fare worse than the inhabitants of Sodom. The third prong of the Biblical dung-fork, the holy-ghost, does not effect much! This spirit does not more inspire, does not hover above the school-house where his assistance would be most needed, was not helpful neither to professor Morse to invent the telegraph, nor to Alexander Humboldt, the author of the Kosmos. For the rest, he neither likes the infidels.

THE DEVIL. THE MOTHER OF GOD.

The Biblical mythology is not yet finished with those three persons of Godhead. The Bible, speaks, too, of an evil principle which it calls devil, satan, and to which it attributes greater power than even to the three divine persons.

Nay, the Christians believe also in a mother of God, a belief which they also derive from the Bible; some ones continue the pedigree of the Biblical divinities farther, believing also in a grandmother of God, the holy Anne, in an infallible pope, and perhaps in time: yet in a great-grand-mother of God.

CONSEQUENCES OF THE DOGMATIC DOCTRINE OF THE BIBLE.

What, then, is the Bible, considered from the standpoint of its dogmatic doctrine, still worth to our time? Most of philosophers, physicians and naturalists deny its doctrine of immortality, its theory of Heaven and Hell, or they pass it by in silence. They let the God of the Bible rule in his Heaven without concerning themselves

much for him. What tender mother who is ready to give up her life for her children must not detest the doctrine of an eternal damnation? Modern civil society is combatting the Church, Christianity and the Bible. There is no more question of the Bible in congresses, parliaments, legislative conventions, meetings of diets; its practical influence in the great questions and actions of our age, in the works of philanthropy, literature, sciences, of important commercial enterprises is extinct. The ideals represented by Shakespeare, Schiller, Goethe, Lessing to their readers, are persons of high morality, no church-people, no believers in the Bible. The nonsense of the Biblical-doctrine of dogmas created more infidels than the writings of the boldest atheists. All cultivated persons of our century reject the Biblical dogmas of Trinity, of miracles, of a devil. Did Alexander Humboldt also kneel to the dough-baken Lord—the holy wafer? Does a Darwin, a Louis Buchner, a Charles Vogt believe that the Bible is the word of God? Naturalists, philosophers, poets, nay, even theologians mock the Bible or have a care to speak of it. I quote of the former, besides those I mentioned, still de Buch, Oken, Oersted and La Place; as to the philosophers, I show only Voltaire, J. J. Rousseau, Kant, Fichte, Hegel, Thomas Paine, Robert Ingersoll, and Louis Feuerbach; among the theologians, Dr. David Strauss and Wislizenus; and since the commencement of our century, almost all noted poets, from Burger and Lessing to Lord Byron, George Sand, Victor Hugo and George Elliott are infidels. Finally, the many liberal societies and all free religious associations in Europe and America must be numbered among these. True, the infidels are berated by the orthodox Christians as bad men; but they are not bad; no, faithful to the voice of human nature,

they promote science, and excel in efforts for general welfare, humanity and philanthropic works. The time cannot be far distant when Lessing's prophetic word will be accomplished: "Let us first shake off the fetters of the living pope in Rome; then, we shall soon get rid of the paper-pope—the Bible."

WHAT ARE MORALS OF THE BIBLE STILL WORTH TO OUR AGE?

BIBLICAL VIEW OF THE EARTH.

The Bible represents the earth as an abode of misery, as a jail, and God as its jailer. By such a view of the world, it fosters in the heart of its reverers the immoral sentiment of fear of their God. Look at the long, morose faces of the Puritans. The Catholics hear, in their "requiems" the hymn "Dies Iræ," which thunders in their ears the horrors of the doomsday; the Protestants sing in their hymn-books similar airs. Even the children quake at the idea of the Biblical God of thunder. A boy of eight years used, before going to bed, to pray upon his knees, "Oh God, do not damn me!" A mother must divide her heart between the Lord and her children—nay, tremble if she remembers that he possesses the power to hurl them into the pool of hell, and to torment them forever.

FIENDISH EMOTIONS PLANTED IN THE MINDS BY THE BIBLE.

The Bible plants malicious emotions in the credulous minds. The pre-elected rejoice at the torments of the damned wretches; by the contemplation of their sufferings their own bliss is increased. The Bible tells us that Lazarus will not even dip the finger end in cold water to cool the infernal pains of the rich man. If a good man sees a hungry dog whining at his feet he has mercy for him; but these saints of the Bible look down

exultingly with God, the heavenly Lamb, and the angels, on the damned ones, among whom, perhaps are their children, brothers, sisters, or parents.

GOD, REPRESENTED AS AN IDEAL OF MORALS.

Men, in their actions, must follow the examples of others whom they respect and love. Words induce, examples impel. The believers in the Bible act also according to this principle; they imitate its examples; but what ideals does it exhibit? It commands them: "Become perfect, as your Father in Heaven is perfect!" But it represents God in many passages as a deceitful, malicious, revengeful being, who chose a few, without their merits, for Heaven, but damned millions, without their fault to Hell. No! the God of the Bible is no perfect being.

JESUS CHRIST: AN OTHER IDEAL.

The second ideal of the Bible reverer is Jesus Christ. This (if there was ever such a man) had, in general, a reputable character, principally by the reason that he sacrificed his life for his reformatory plans; but the unbiased writer discovers also in his character several faults. He wandered about without a certain business. He suffered himself to be supported by kind-hearted women. His parents must seek him during three days. He purposed to induce Jerusalem to accept his doctrine by means of revolution. As he never was married, he cannot be an ideal for husbands and parents. He, too, threatens the Infidels with the punishment of hell, telling them on dooms-day, "Away from me, damned ones!" I should go too far if I would analyse thoroughly his character; suffice that those few quotations already prove that the Son is not a more accomplished ideal of moral culture than the Father?

MOREOVER THE PATRIARCHS, ABRAHAM, ISAAC ETC.

The Bible exhibits the patriarchs, Abraham, Isaac, and Jacob, and most of all David, as patterns worthy of veneration and imitation. It can be easily understood why it preferred them to all other men: they were Jehovah's most faithful adorers. Therefore it calls David the man after the heart of God; and Abraham went in his blind zeal so far that he would sacrifice to Jehovah even his son Isaac; but even for this readiness we call him an unnatural father, a cruel fanatic, who deserves our detestation, not imitation. He delivered also his wife twice to the embraces of other men. He and the two others, Jacob and Isaac, had several wives and concubines; Jacob deceived his father, brothers, and uncle; David seduced the wife of Uriah, and ordered him to be killed, for the reason that he could possess her forever. These are the sublime models the Bible recommends. The Mormons imitate the Patriarchs strictly, but do we, for all that, respect them? By the fruit the tree is known: Mormonism is a fruit of the Biblical morals.

THE CODE OF JUSTICE OF THE BIBLE IS INHUMAN.

Among the crimes of the Jewish nation, the Bible calls idolatry the worst, and commands to kill the man who committed it, and to burn his residence. Besides, this book ordered to put to death the neighboring Pagan nations, "even their wives and children." Sorcery was also punished with death. The administration of justice of the Bible is inhuman; its base is the law of eye, and tooth for eye and tooth! This book, too, gives protection to slavery.

SLAVERY AND POLYGAMY.

But still, a few years ago, it did not occur to the.

Christian world, that slavery was wrong, it was upheld by the Church. Ministers bought and sold the very people for whom they declared that Christ had died.

Clergymen of the English Church owned stock in slave ships, and the man who denounced slavery was regarded as the enemy of morality, and thereupon was mobbed by the followers of Jesus Christ. Churches were built with the results of labor stolen from colored Christians. Babes were sold from mothers, and a part of the money given to send missionaries from America to heathen lands with the tidings of great joy. So with the institution of polygamy. If anything on the earth is immoral, that is. "If there is any thing calculated to destroy home, to do away with human love, to blot out the idea of family life, to cover the hearthstone with serpents, it is the institution of polygamy. The Jehovah of the Old Testament was a believer in that institution."*

NEITHER THE MORALS OF THE NEW TESTAMENT ARE PURE.

It is true that the morals of the New Testament are purer; but bad dross is not wanting in this, too. If it directs the Christians to the lilies of the field and to the birds of the sky, it demands from them too much confidence in a presumptive Providence. If it orders them to quit everything and to follow Jesus, it teaches them to despise possession and property. From this preposterous doctrine the cloisters of the mendicant friars took their origin. By preferring celibacy to matrimony, it induced the Christians to introduce the unmarried state of priests, this moral cancer of the Catholic Church. The supreme principle of the Christian morals is, "Do always that which God wills:" from this principle, be-

*Rob. Ingersoll, "The divided household of faith."

sides many other villanies, emanated the bloody scenes in the Crusades, in which the Christians massacred thousands, crying "God wills it."

The New Testament teaches intolerance by the words: "Every plant my father did not plant must be eradicated." In this way the Bible became the mother of the heinous Inquisition, by which it was branded with eternal infamy. Its dogma that Christ by his voluntary death on the cross, propitiated the divine ire, and took away every sin of the faithful, has given the death-blow to the moral energy of the Christians. Moreover, hope of heavenly bliss and fear of hell are impure motives to virtue and honesty.

MANY PRECEPTS OF THE BIBLE CONTRADICT EACH OTHER.

Finally, do not many of its precepts contradict each other? For instance, this one: "Take no thought for the morrow," and compare it with the injunction: "But if one provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an Infidel"

THEOLOGY MUST ADVANCE, WITH THE AGE, LIKE
OTHER SCIENCES.

I have touched here only the most impure spots of the Biblical morals, but even from my few remarks the thinking reader will infer that the moral doctrine of the Bible cannot suffice for our age. It cannot be otherwise. As the religious perceptions of the individual man by and by change in proportion as he advances from infancy to manly age, just so is it with whole nations—nay, with mankind generally. In the lapse of time all sciences advance; religion alone cannot remain back; it must share the progress with them. In vain its priests and blind reverers oppose the revolving wheel of time; the reforms in its domains are either insensibly,

in calmness, or, sometimes on a sudden performed by religious revolutions, as, e. g., in the age of Martin Luther, Zwingli, Knox etc. The Mosaical religion was well adapted to the rude, ignorant Israelites; when Greeks and Romans spread the seed of civilization among them, Jesus stood up as a reformer. When, in the 16th century, the dawn of the sciences broke in Italy, France, England, and Germany, the iconoclasts of that time set to work in the reformation of the Church. And since, sciences—especially physical science—have advanced with gigantic strides. Then why should theology alone be allowed to continue its lazy slumber upon the mouldy pillow of the Bible?

REFORM OF BIBLICAL MORALS.

No, a new mental revolution has already begun, and we are living in the midst of it. Concerning, particularly, the morals of the Bible, they don't answer the grade of culture of our age. This won new views of the Universe and life; it demands a moral doctrine which rests upon the necessary, natural laws of Nature, upon Reason and Conscience as its base; it demands a righteous State, in which the people are the sovereign; for it is tired of that Biblical theocracy. It demands equal rights for all men, without distinction of color, sex and rank; it demands, instead of the bloody wars which are sanctioned by the Bible, the solid brotherhood of all nations, instead, to one league of humanity; it demands a better education of the youth, because it thinks this to be the foundation of an unshaken State. For these reasons the morals of a barbarian people—the morals of the Bible—do not suffice for our age.

DECAY OF THE BELIEF IN THE BIBLE.

And what is the Bible, generally, still worth to our age? It resembles an old, decaying fortress, in the walls of

which already many breaches have been shot; its defendants repulse sometime a feeble attack of the adversaries, take again possession of an outwork; but upon the whole, they are always repelled by the well directed artillery of science; even theology takes the field against it. In France, Renan, a renowned priest, wrote a heretical book, "The Life of Jesus." In Germany, Dr. David Strauss, a young professor of theology, declared the narratives of the gospel myths, others even call them anile fables. Not only men of science, even the common people desert the belief in the Bible more and more.

THE CALL OF DR. DAVID FREDERICK STRAUSS.

Dr. David Frederick Strauss, who in his famous work "Life of Jesus" tried to prove that its history is but a pious myth, was, in 1839, appointed Professor of Theology in Zurich, Switzerland. The population of the Canton opposed his arrival. At that occasion, I published a pamphlet in Zurich, in which I faithfully took side with the government. I communicate here a part of the writing.

CHARACTER OF DR. STRAUSS.

PARTICULARS OF HIS LIFE.

Dr. Strauss was born in 1807 at Ludwigsburg in Wurtemberg. His father is a wealthy merchant, in whose family plain manners and religious sense sway; his mother is an intelligent and talented lady. He frequented the institutes of Ludwigsburg, Blaubeuren, and Tubingen. In 1830. he became vicar of a parsonage, and in 1831 he had obtained a professorship. At the end of 1831 he was a student at the University of Berlin, and in 1832 he became professor of Theology

in Tübingen. Here, the most talented young men, were his pupils. They respected him, for his deep erudition, for faithfulness in his profession, and for his incessant assiduity.

HE IS PERSECUTED.

His great work "The life of Jesus" made its appearance. It opened a new period in the history of the Christian Church. Before the printing of its second part was finished, the tempest of persecution burst upon the head of the bold man. The government of Württemberg declared that he should no longer be permitted to continue the professorship of theology. He was turned out of the pulpit, stigmatized a dangerous subject and proclaimed to be incompetent to hold any position in the public schools. This is religious liberty in highly civilized Germany-

After the supreme magistrates had given their verdict of "guilty," the authors and colleagues of his guild pounced upon him and his book and distorting it, selecting here and there a feeble passage, forged out of them scorching paragraphs against the helpless. Then the people took part. A great many approved of his doctrine, and received it with enthusiasm. But many rejected it without having any knowledge of its contents.

CHARACTER OF HIS ADVERSARIES.

Let us stop a moment at this event! Think of a man who had to go to school for many years, in order to be able to graduate. You can easily calculate what sums of money must have been spent for this purpose. What toil and exertion of the mind it required! At last the man reached the goal. He graduates a doctor of philosophy, a teacher of theology. He is appointed pro-

fessor in the university of Tübingen. The brightest prospects are opened to him. Now the verdict is proclaimed: "You can hold no position as a public teacher, none as a preacher and minister, away from your chair!" Hereby the access to office and honor is debarred from him forever. When he had written his "Life of Jesus," a friend warned him not to publish it, as the publication of the book would cost him his employment and livelihood. Strauss replied that he felt himself urged to this work, and that he could not do otherwise. He said: "If I lose my position, I shall leave it to God, he will probably open for me another door."

STRAUSS IN LUDWIGSBURG.

When Doctor Strauss was dismissed, many tears were shed by the people and students for their beloved and admired teacher. He retired to Ludwigsburg, where he lived as a private person in modest silence. While his king here indulged in pleasure, the most honest citizen suffered from the missiles of wrong. Meanwhile, his adversaries did not stop to sputter their poison upon the innocent. He who had lost his office and competence, still saw new libels appear every day. In our Canton, too, a man of charity (parson in * *) was busy to collect "the votes of Germany" against Strauss. A sad business! Not only this! Some hinted even that Strauss had escaped happily enough by having lost only his employment! They praised the government of his country for being merciful. It acted, indeed, kinder than the Inquisition of Spain in former times. Doctor Strauss was not burned alive! O Christians! When will you learn to be men!

HIS BEHAVIOR TOWARDS HIS ADVERSARIES.

Dr. Strauss let his enemies rave. He opposed their accusations in calm earnestness; he endured their derision with meekness; he defeated their slanders by victorious truth. Genuine metal is tested by fire. So far we saw our man in the public stage; let us now follow him into the home circle, into the midst of private life.

HIS PRIVATE LIFE.

"If you will not believe my words, look at my works." So told one whom we revere as the founder of our religion. Be his works the scale by which we will measure our man. And here I challenge all his enemies to show forth a single disgraceful spot in the moral course of his life. They may do it if they can, and I shall ashamed keep my peace. Doctor Strauss enjoys the unanimous testimonial of honesty from his friends and enemies. Mayor Hirzel of Zurich, lately expressed this testimonial publicly in the Great Council; all orators gave it to him, also these who spoke against him. Even the Antistes (president of the general synod of the Reformed Church) confessed that it would be a slander to try to attack the moral character of the man. A minister, well known in Germany (Krummacher, author of "Parables") traveled from afar in order to convert Dr. Strauss. Poor fellow! The experiment was a failure, as it could be expected. Still the same man publicly confessed: "If somebody came to Dr. Strauss with the poniard hidden in his garment, planning to kill him, and saw his calm, benevolent face, animated by confidence and philathropy: the poniard would surely drop from his hand: he would not be able to kill him:"

He passed the years of his trial in silent resignation. His next surrounding company did not miss the loving

friend. Though he had much reason to be dissatisfied with people, he never resented it to his family. On the contrary, the more those repulsed him, the closer he joined to that one.

He wrote, the 10th of February, to a friend of this city: "I acknowledge perfectly the importance of the task which you and the confidence of your fellow-citizens impose upon me, and it would fill me with dismay, if I could not be assured that I would have valiant protectors and kind judges. I must only believe that you overrate the strength of this hand, and I must almost be afraid that it will be easier for me to refute the bad opinion of my adversaries than to come equal everywhere to the high one of my patrons." And you will petition against such a man whose modesty is as captivating as his scholarship!

INFERENCE.

And such a man is treated by a part of our citizens in this way? True, he is yet absent, but he will make his appearance; he accepted the call which was issued to him; perhaps he will be very soon among us. How will you receive this man? There is a rumor that some parishes will arrange mass-meetings against him. We hear that some imprecate to him even death. Who are they who pass such a sentence? Do they know Strauss? Read what I have now communicated to you concerning his person, read it again and again; then answer: Does not such a man deserve respect and love? Would to God that all our ministers would think and act as nobly as he; our parishes would call him welcome. (See History of Switzerland and page 213).

THE SOMNAMBULIST OF W—— SWITZER-
LAND.

HER HYPOCRISY AND CRUELTY,

Miss Catherine B—— belonged to a sectarian society, the members of which did not like to work, but trusted in the providence of the Heavenly Father whose Son said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Several of them run in debts and had to sell part of their property with great loss. They assembled in the bed-room of Catherine, where they said prayers and sang hymns, almost every day. Catherine played the clairvoyant, spoke, with closed eyes, like a dreamer, and told to her fellow-believers queer stories about the planets in which she, during her trances, travelled; described the different objects which she pretended to see there, flowers, precious gems, angels etc. The descriptions were taken from a book which was, then, in vogue and the author of which was Justinus Koerner, a phantastic physician. It contained imaginary descriptions of all planets, their inhabitants, towns etc., imitated from the delineation of the New Jerusalem in the Apocalypse. The believers gave to the prophetess flowers, delicacies of food, and money. She lived at W——, a suburb of Zurich, in the house of her uncle who had a boy about eight years old. When the child committed the least fault, she punished him severely. Often she locked him up in a dark cel-

lar, which was under the house. There she stretched and fastened a long string which the boy was forbidden to step over. The poor child had to stay there for hours, in the dark. I was, then, teacher in Zurich, Switzerland, and lived in the same house, with her and her uncle. I was sometimes present at the meetings of the fanatics, but when the girl noticed me, she cried: "An Infidel is in the room," and then kept still, stopping the report of her Heavenly travels.

HER UNCLE FALLEN IN LOVE WITH HER AND THE
CONSEQUENCES.

She feigned to suffer from the attack of a malicious spirit in her belly, and her aunt believed her fictions. When she suffered from the fits of the evil spirit, the uncle used to kneel on her belly, and to press her throat in order to "cast out the demon" (as he said,) and his wife had to go for the doctor. He prescribed her some medicine, and thought a long time that the girl was really sick. In this way uncle and niece lived, many months, in incest, in the same house where the aunt resided, who imagined her niece to be pure and chaste, and almost a saint.

THE DOCTOR BEGINS TO SUSPECT HER.

The hypocrite pretended also to know what people in other towns, during her absence was doing. As the doctor began to suspect her honesty, he did not come, as usual, to see her, but finally paid her a visit, in order to ensare her. He asked her "Do you know, where I was yesterday?" She answered: "You were in A—in order to see Miss O., who is sick." The doctor replied: "You are mistaken, I was not in A—at all, I was at home," Since, he watched her closer. One night, when he was in her residence, and I was also there, she rose from the bed of her uncle where she was lying, took a candle and left the room with closed eyes. The

physician followed her crying: "Do not dissemble! You see as well as I." She gave no answer, but went with the candle, the eyes closed, up stairs to her bedroom. Her friends followed her.

DETECTION OF THE CRIME, AND PUNISHMENT OF THE
HYPOCRITE.

She continued this farce for several months more. Finally, when she was with child from her uncle, both disappeared. The police had detected their infamous course of life, and imprisoned both in the penitentiary. After the detection of the crime the meetings of the followers of the Saint were at an end. I published the particulars of this scandalous story in a pamphlet, and gave a part of my profit to a poor woman who lived in my neighborhood.

PÉTITION OF THE ROMAN CATHOLIC
CLERGY, DIRECTED TO HIS HOLI-
NESS, POPE LEO XII.

HOLY FATHER:—Your Holiness is aware that we were obliged to renounce matrimony, before we were admitted to the clerical order. The yoke which was imposed on us, is too heavy; heavier than a man of sound physical constitution can bear during his entire life: therefore we desire to be relieved of it. The Holy Bible is our advocate, in this serious matter; she reports: "When God created man, he said: "It is not good that man should be alone; I will make him a helpmeet.'"—Gen. 2, 18. And after having created both, man and wife, he blessed them and said unto them: 'Be ye fruitful, and multiply, and replenish the earth.'—Gen. 1, 28. His Apostle Paul, thus admonished his disciple Timothy: "The bishop must be the husband of one wife."—1 Ep. to Tim. 3, 12. The Apostle, therewith spoke words of wisdom. It is difficult for a bishop to behave without reproach, if no spouse is associated with him.

The sexual instinct is, besides the love of life, the strongest of human nature. Holy Father, you know that Origen, one of the brightest luminaries of our Church, mutilated himself, because he could not resist the temptation of the flesh. How many husbands can withstand it, if they are absent from their wives, for a long time? Some priests grew insane by compul-

sory abstinence, and sometimes the monks threatened their superiors with poison and dagger, if they opposed the gratification of their lusts. Many clergymen indulge in a luxurious life, seduce the wives and daughters of their parishioners, or live in concubinage with their servants. Some abused even the confessional for satisfying their unchaste desires. When the priests procreate children, they often give them a bad education, and these children sometimes become criminals. In the neighborhood of a convent, a dry well was found in which the skeletons of many little ones were discovered who, after abortion, had been thrown in.

Three hundred years ago, celibacy of the Catholic priests was one of the principal reasons why millions of Catholics turned Protestants. In our days, too, Catholic priests leave, for that reason, their comfortable benefices, and become Protestants.

Holy Father! We must superintend public schools, exhort husbands and wives to love each other, teach parents how to educate their children: yet not being husbands, and not having children, how can we set an example to others?

Your Holiness objects that married priests would profane the holy sacrifice of mass. Not at all! The clergy of the Greek Church, who enjoy the right to marry, also celebrate the mass without scandalizing their congregations.

We live isolated in the state, forming a state in the state; we are strangers to the commonwealth, indifferent citizens. Our condition is pitiful: no wife, no children embrace us, no son succeeds us, no daughter nor son-in-law loves us. Though a vow impiously obliged us to kill love and patriotic zeal: still, they are reclaimed by Nature's holy duty, and the command of God and

of the Apostle, who, forsooth, did not appoint heartless monks who renounced the world, no, who ordered human citizens to teach citizens, to be active, to strive for more enlightenment, and to strengthen energy.

For these reasons we petition your Holiness humbly and respectfully to re-establish the ancient episcopal liberty. Listen to the command of the holy Scriptures and of the sublime Nature! Happy with wife and kin, let us be of avail to the people as teaching fathers and examples! To which Reformer, like emperor Joseph II, or to which king, like Frederic II, shall we soon owe participation in humanity and commonweal, closely clinging to the state, by the ties of blood and affinity?

Your Holiness insists that the reason why our petition cannot be granted is because, eight hundred years ago, the Church instituted celibacy, and ever since observed it strictly. And what of that? Pope Gregor VII, not the whole Church, instituted celibacy of priests, forbidding them to contract matrimony, and separating those who had married from their wives and children. In the early ages of the Church priests were not forbidden to marry.

Holy Father! The Church has the right to loosen that which she has bound. A humane pope can annul that which an imperious one has ordered. We beg your Holiness to be this humane chief of the Church. Imitate the example of pope Ganganelli (Clemens XIV,) who abolished the rotten order of Jesuits, break the intolerable yoke by which many thousands of respectable ministers of the Catholic Church are burdened; and your name, like his, will be entered on the scroll of the history of mankind, and, like his, live for ever.

FUNERAL ADDRESSES.

1. AT THE GRAVE OF A SUICIDE.

LADIES AND GENTLEMEN:—I see many of our neighbors assembled at this place; what is the reason that they flocked together, far and near, in such a great number? Did the lightning strike the house of an inhabitant, and reduce the whole village to ashes? It is a sad event which induced so many of our neighbors to assemble here at this extraordinary hour; a young man committed suicide, and will now be buried. "What," some fanatics cry, "you intend to bury a suicide? Where? In the common graveyard, which is consecrated and selected as a resting place for the faithful servants of the Lord? Never! Never! Man is called by his creator into the world, and has to remain in his station till he is recalled by him. Suicides are sinners, and must not be buried on sacred ground." Hold on, my Christian friends, are you quite sure of what you have said? Are all those saints who are bedded in the Churchyard for eternal rest? Has never an honest man committed suicide? 'Judge not that you be not judged.' True, life is a gift of Nature which we should conserve as long as possible, and suicide is, mostly, committed in a moment of despair. Some have wasted their health by debauchery; they fall sick from an incurable malady; they despair and kill themselves. Some have squandered their fortune by gambling or foolish speculations, and after having lost all, they spend their last penny for a rope in order to hang themselves. Or they are criminals, murderers, committed to the jail, sentenced to the gallows; they prefer to kill themselves instead of being dispatched by the hangman: The drunkard was intemperate, and

the result of this bad habit was the delirium tremens; tired of the rest of his miserable life, he blows out his brains by the revolver. Did the deceased belong to a class of these despicables? Was he a rake? A gambler? No. A drunkard? No. A murderer? No.

What was he? A poor, helpless wretch who suffered from strangury, an incurable disease, many years. Physicians told him that his case was hopeless. It is the season of harvest where all who are able to work are in the field. His chronic evil attacked him again. He was alone in the house, his parents were working, far off, outside; he cried for help, nobody heard him, nobody could hear him, and come to assist him; he saw no end of his misery; he saw the loaded rifle hanging at his bedside; crazy from pain he jumped from the bed, seized the arm, aimed at his head, pulled the trigger and with a blow, the light of life was extinguished. He was sick of the gifts which Nature has spread at the table of life, because he could not enjoy them; therefore he left it. "Judge not that you be not judged!" Matt. 7, 1. When the Pharisees brought a woman taken in adultery to Jesus asking him to judge her, he said unto them: "He that is without sin among you, let him first cast a stone at her. And they which heard it, being converted by their own conscience, went out one by one, beginning at the eldest even unto the last. St. John, 8, 3-9. Cover, then, also this rash act with the cloak of Christian charity!

Ladies and gentlemen! If we have a right to live, we must also be permitted to die, when death promotes our happiness. How many thousand warriors fall in battles, though they anticipate that they will and must die. How many soldiers killed themselves, like Brutus and Cassius, rather than to give themselves up to be

taken prisoners? Cleopatra, queen of Egypt, applied a venomous asp to her breast, in order to escape the infamy of being led by Octavius Cæsar in triumph through the streets of Rome. "What," cried she, "shall they hoist me up, and show me to the shouting varletry of censuring Rome? Rather a ditch in Egypt be gentle grave to me! Rather make my country's high pyramids my gibbet, and hang me up in chains." (Shakespeare, Antony and Cleopatra, act 5, 15. 2.) When Julius Cæsar had conquered Afrique, Cato of Utica rather fell on his sword than to survive the loss of liberty of his country. Lucretia, in order to revenge the rape of her maidenhead, plunged the poniard into her bosom, and instead of blaming her for her suicide, the Romans erected a statue in her honor. Nero, and other greedy tyrants of the Roman empire proscribed rich citizens, and confiscated their property; but when the proscribed one killed himself, before he was executed, his goods devolved to his heirs. Many wealthy Romans, for that reason, committed suicide, when they were proscribed. Even women sacrificed their life for virtuous purposes. Caecinna Paetus, a consul under Claudius, emperor of Rome, in 41 A. D., joined with Scribonius in exciting a revolt against Claudius in Illyria. They were unsuccessful, and Paetus was carried a prisoner to Rome by sea. Arria, his wife, not being allowed to accompany him, hired a small bark, and followed. Her husband was at length condemned to die. He wished to avoid the punishment allotted to him, by a voluntary death; but at the moment wanted courage. Seeing his hesitation Arria seized the dagger, plunged it first in her own breast, and then presenting it to her husband, said, with a smile, "It is not painful, Paetus." Arria is immortalized for her heroism and

conjugal affection.*

When Napoleon I. pressed into his armies all able-bodied young Frenchmen, a father who had an only son killed himself, because, according to the law, sons whose fathers were dead and who had to support a mother, were exempted from the conscription law. I could continue the series of similar examples of suicide, but these few may suffice to demonstrate that far from being always a crime, it is sometimes even a virtue.

In conclusion, dear parents of the deceased, be not discouraged by the harsh judgment of modern Pharisees. If they prevent you from burying your unhappy son, according to the usual rites, in the common graveyard; do it here in the neighborhood of your house; bury him in your field! As far as God's earth reaches, it is all his, and, therefore, every ground is sacred. And be comforted, because you have accomplished your duty, nursed the son, alleviated and mitigated his suffering as much as it was possible. Be not grieved by his particular kind of departure from life. Death snatches away human life, in a thousand different shapes; some die on land, some on the open sea; some loaded with old age, exhausted of physical and mental vigor, tottering to their grave; others at the threshold of life like tender flowers, which by an untimely frost are nipped in the bud; still sooner, or later, die we must all; be it our sole wish to end our life without much pain, softly.

Rest thou, then, dear brother, rest thou in peace! Mother Nature who called thee into life, has led thee back to her lap. Be not afraid of thy fate. Thou sleepest in the common resting-place of the millions who preceded thee; on the side of kings, patriarchs, and powerful rulers of the earth, of the wisest and best of

* Mrs. Hale. "Distinguished Women."

our kind. No sting of slander, no frost nor heat, no hunger nor thirst, no pain of disease, nor restless nights will disturb more thy slumber. All thy sufferings are at an end. Farewell, forever!

2. AT THE GRAVE OF MRS. CH. R.

When a man dies, different thoughts and feelings animate those who are witnesses of the event. If a father has died, the mother and children cry and lament sincerely, because they lost him who supported them. If a childless capitalist departs, the relatives who follow him to the grave laugh behind the mourning-veil, because they are the heirs of the rich man; if the defunct was a good, honest man, the neighbors follow the coffin sincerely mourning, if a bad one, they despise and curse him. The cortege in the funeral procession of an emperor or empress do not think or feel anything at all, because the burial of princes is an empty ceremony, a mere show. I read in a book that almoners and physicians are without sympathy for the dead; the same may be said of grave-diggers and some ministers, for the custom of digging graves, and seeing dying men, and preparing them for death makes them unfeeling and indifferent. I saw a minister who was a habitual drunkard, standing, with his prayer book, at the brink of the grave in which the coffin of the deceased was lowered, and tottering, and hardly able to sustain himself on his feet: do you think that the wretch was able to feel any compassion? Here, at this open grave, a mourning father stands with four minor children: we are seized by pity, for the mother has died; a terrible blow to the family. And she was scarcely thirty-two years old. The large number in which you are here assembled, shows enough how deeply the sad event affects all your minds. I see the tears in

many an eye of the present ones.

Let us consider the life of the deceased; she was an accomplished lady. Though she was sickly since many years, still she was always active in her household, and worked diligently, though her husband did not like it, and wished to see her live comfortably. She clung to her home and family. She did not go frequently in company; she made few visits and calls, and always attended to her own business. The company of her husband and children filled her world.

She was a faithful mother and conscientious tutor. If a child fell sick she nursed it day and night, and herself dispensed the medicines to it, although her husband did not desire it. She taught her children to do the good; leading them to honesty by her own example.

She was a true, loving wife, having an interest in the welfare of her husband and yielding to his wishes, in a word: She was the better half of his life. If he was sick, she took care of him: if he was grieved she encouraged him.

She lived on good terms with her neighbors; she was polite and obliging, always ready with kind words, and assistance. She dispensed her benefits in secret; her left hand did not know what the right one gave. She dried many tears of misery, without claiming any reward, for her charity was disinterested.

She was patient in her disease. She did not grumble; she was not cross, she did not make her family suffer, for the pain she had to endure. She submitted calmly to her fate, for she was really pious. She told me some time before her death: "I shall soon die, but I am not afraid of my end, for I trust in the mercy of Heaven."

Well, slumber softly. The sleep of the living is often

disturbed by painful dreams, but yours will not be troubled by any sad event of life; it is the rest of eternal peace.

And you, dear neighbor who have lost your beloved wife, permit me to address a few words to you. It would be untrue to say that you have experienced an insignificant accident, and therefore ought to forget it as soon as possible; no, we cannot deny that your misfortune is very severe. Human life is exposed to many evils, but the heaviest, the most adverse is the loss of a good, virtuous wife. And such a one was yours. Be, then, not ashamed to honor her memory by your tears. But at the same time, be comforted by the consciousness of having always fulfilled your duties towards her. You did not treat her as your inferior and subordinate, but as your equal and consort. Far from infringing her rights, you respected them, giving her always her due. You did not overcharge her with domestic work. You assisted her to educate the children, and to tend to them and obey their mother. In her last disease you watched many nights at her side, lessened her pains and did everything possible to alleviate her condition: you fulfilled your last duties to her as a faithful loving husband. Your neighbors will not desert you, but help in your forlorn position. Look at your daughters, they are the likenesses of their mother, she lives on in them, they are fast growing up; the seed of goodness which she sowed in their minds, survives her frail body, it will bear in good time a harvest of excellent virtues.

But woe to the wretches who at the aspect of their dear dead ones must accuse themselves! Consorts, parents, children! Why do you cry at the coffin of your kindred? Husbands, who abused your wives, when you were drunk? Wives, who embittered the lives of

your husbands by bickering and hatred? Children, who dug an early grave for your parents by your disobedience and bad conduct? Parents, who did not take care of the health and good education of your children? Now it is too late to deplore them; why did you not behave better towards them when they were alive?

Ladies and gentlemen! Let us take care of our lives and health! Most of men employ the first half of their life in such a manner that the second turns miserable. Some fatal accidents of life happen by misfortune, but more from our own imprudence, carelessness and faulty life. Our community consists only of one hundred and odd members; still seven cases of death occurred in ten months: how did this come to pass?

There is, in Vienna, a gigantic building of a cathedral, so large, that, sometimes in one part of the church a wedding is consecrated or a child baptized, and in another, a corpse is carried in for the last benediction. That is human life on earth. Every second someone dies, and another is born: this is the natural and universal law. In consequence we ought to bear death with composure and calmness. Death is no evil. Sin is an evil—the greatest of all evils: And be not afraid of hell. Do not avoid sin for fear of hell; neither do the good for the sake of heaven. Our heaven, and our hell are here in this life, they exist really in our mind. Every good and bad action is recompensed and punished by itself. The conscience of the villain is “the worm which never dies” We are immortal in our works. This dear lady here is still alive in her children who survive her, and in her works, in the noble example which she set to them for imitation.

Washington, Franklin, Lincoln, all benefactors of

mankind, are living in their works. Let us imitate them, vie in usefulness with each other, and we, too, will outlive this span of time which for our life to us is granted.

3. AT THE GRAVE OF A CHILD (A. W.)

LADIES AND GENTLEMEN:—Funerals were already among the ancient, civilized nations solemnized. Among the Jews, the next relatives, friends and neighbors took part in the solemnities; the Christians imitate them, and are right, for man is the crown of visible creation. We perceive, even in the child, the disposition for ripening the germs of noble actions. Here, too, I behold the parents, kinsmen, friends and neighbors, proving their mutual love, friendship and sympathy. Ladies and gentlemen! The parents of the child thank you for your kind feelings.

Requested by the parents of this child I shall speak some words at his grave; but do not expect a learned, devotional sermon, for I am no divine, no theologian; I shall address you in plain words which come from the heart, may they go to feeling hearts!

Joy and happiness dwelt some weeks ago in the house of the parents; now grief and lamentation occupy it: that is human life, that is the condition of the whole earth. The sky is not always bright and serene: storms and tempests, sometime, obscure it. We should learn by this phenomenon to enjoy the present moment: it passes swiftly, and never-more returns. Do not look back to the past, nor forward to the future, which is wisely covered with darkness.

We cannot conclude an eternal covenant with the dark powers of fate; adverse accidents sometimes disturb our fortunes. Frost and hail destroy the crops of the farmer; cyclones ruin our houses; diseases weaken our health; death kills dear relations. Little children are, especially, exposed to the danger of death. Hardly half of the children live till the twentieth year; only the third part lives till thirty or forty years, the one-eighth part till seventy, the twelfth till eighty, the one-two-hundredth till ninety; only very few survive one hundred years. These are facts given by the tables of mortality of the best known countries of Europe. In America, the ratio of mortality is not more favorable, sometimes even greater, e. g., so it was in Milwaukee and its environs during the winter of 1868. But must we despond for that? No, be comforted and courageous! Nevertheless general happiness is the aim of Nature. Her omnipotence and blessings which we behold in the waving field of wheat, and in the sunbeams, are also revealed by the birth and death of man. Her kindness rules everywhere, manifested in a thousand different forms, but is always the same; it warms man and animals by the lightening envelopment of the sun, and refreshes us by the cool breeze of the evening air; it glows in the starred sky, and blooms in trees and flowers, creates and conserves all life, breathes in our mind and teaches our intellect, works as perfectly in a hair, as in the heart and in a planet, in the beetle, and in the smiling seraph; to this almighty, omnipresent kindness nothing is near nor distant, nothing great or little, it fills, it connects, it limits all.

Her ruling, also, appears in cases of death; winter and spring are, then, her image. A pall covers now fields and valleys; flowers are now withered, the trees

leafless, the waves of the brook fettered, the air still and cold; but spring renews all; the sun, then, warms again, the fetters of the rivers burst, flowers and trees flourish, a colored carpet covers the meadows; the air resounds with the harmonies of the feathered singers of the woods; the warm breath of the air enlarges the breast of men and animals, and satiates them with joy. So it was ever; Nature does not change her laws. The sun who gave light to Noah and Abraham still shines; the stars which accompanied Jacob as he travelled to his cousin still twinkle; the lilies which Jesus pointed out to his followers are still flourishing in Palestine; earth still opens her fertile lap, and gives to her children grass, fruits and bread.

Sure, some people every day die, but others take their place. Look at the rose-bush, planted at the grave: its dry leaves every fall drop down, but it grows green and is blooming again. The limetree in the churchyard got old and decayed: but young scions sprout again. Feeble objects clear the way to strong ones, death yields to life. It is the law of Nature that all her products are perishable and changing; her circular motion is eternal. Men are mortal, but mankind is immortal.

Therefore, dear parents of the deceased child, moderate your grief! Your son met with the general fate of all men. Old people must die, young ones may die. He escaped all hardships and adversities of life. His sleep will never more be disturbed. His pilgrimage is at an end, he arrived at the station of eternal rest. The boat of his life—has landed in the harbor of everlasting safety. You are conscious of having fulfilled your duty by tending him carefully and alleviating his pain while he was sick. Remember how many happy

moments he has afforded you when he was in good health; when he the first time, smiled on you, and uttered the names of father and mother, when his talents developed in gaining every day useful knowledge. Other parents are visited by the same misfortune. Many inhabitants of this town lost, this winter, dear relatives. One of your kindred buried, before you, two dearly beloved children; the black crape flapped from many doors. I, myself mourn to-day the anniversary of a beloved wife, who died, years ago. You have still other children living, cling so much closer to their hearts, provide for their physical wants and moral education; when they will be grown, they will be your consolation and pride.

Ladies and gentlemen! Even death is no evil, is not to be feared. Not life, but virtue and honesty are our greatest treasures. Consecrate your days and years to the faithful performance of your duties. As a palace is built of many stones, the temple of virtue is raised by many good actions. Do not indulge in selfishness, but work for the welfare of mankind. Then, you can, like the great martyr of Nazareth, once exclaim: "It is consummated." Then, tears will be shed at your grave, more precious than a monument of marble. As the sun sets in the west, free from clouds and fogs; so your death will be peaceful and serene. Compare the honest man with the villain; that one—lying on a couch of straw, on a damp floor, in the dark, loaded with chains, emaciated by old age and infirmity, surrounded by his children, who cry for bread—on the contrary, behold his enemy, the unjust, hard-hearted scoundrel; he lives in affluence, in a palace, is dressed in broad-cloth, adored by flatterers, but is vexed by a bad conscience, in short: a villain who seduced the daughter of the honest man,

left her to misery, and put the father into the prison; which of these is happier?

The grave has no terrors for the friend of virtue. If we were unable to die, and had to live forever, with a crippled body and fading mind, we should desire to expire. Christians imagine death as a skeleton, which approaches the bed of the dying with his scythe; the ancients represented it as a genius standing at the grave with an inverted, nearly extinguished torch; which of the two images is more true and pleasing? Death is the jailer of a prison who delivers us from the curses and sufferings of life.

It is especially in the family-circle, where we ought to dispense blessing and happiness. An affectionate wife will not easily take amiss the words and actions of a husband, because she recollects that he is her husband and the father of her children, and she hopes to recover his heart by patience and forbearance. Good parents will impart a good education to their children, cultivate their minds, set them a faultless example, protect them against vicious intercourse; for a careful education is the greatest wealth they can bequeath to them, is the safest staff they can give them to sustain them on the pilgrimage of life. Thereby they build up in the hearts of their children a magnificent memorial which will last longer than the most splendid tomb-stone which could be erected on their vault. But woe to those who have violated their duties towards their next kindred; woe to the husband who grieved his wife by rough conduct, perhaps even by cruelty; woe to the son who left his old father without help, and bleached prematurely his hairs by defiance and obstinacy; woe to the daughter who has disregarded

the exhortations and tears of her innocence if they are standing at the grave of the parents, they will cry too late; their conscience will outcry: "Why do you deplore your deceased ones, why did you not use them better, when they lived?"

Ladies and gentlemen! We wish to live for ever, to be immortal. Well, in our actions we can live eternally. Leonidas, Miltiades, Joan of Arc and Abraham Lincoln live still in their exploits. The benefactors of mankind continue to live up in the annals of History. Their names will not be forgotten as long time as there are men on earth. The birthday of Washington is still celebrated.

Let us live like such men and we shall be immortal as they are.

4. AT THE GRAVE OF C. R. (DIED FROM DIPHTHERIA).

LADIES AND GENTLEMEN:—When I lately said in this house, to this congregation: "To-day is my turn, to-morrow yours," I did not think, that I should be called for again so soon to this place. Fourteen days scarcely passed away, since I bade farewell to a child of these unhappy parents at her last resting-place; and now I am bidden to do the same service to her sister. Yes, there she lies, like a rose which was untimely blasted by the severe frost of death. Her disease lasted only a few days; her age was ten years and five months; she died from diphtheria. Do not cry, parents! You are not the only ones whose darlings were suddenly snatched away. Similar unhappy accidents happen in many other communities. In Sacramento, Green Lake County, Wisconsin, died, on the 20th of September, Floyd William, age thirteen years and seven months; the 3rd of October, William Ernest, aged three years and five months; the 7th of October, Mary Jane, aged

fifteen years and eight months, all children of Edward and Hanna Lord. In this way those parents, in less than a month were, by diphtheria deprived of their whole family. Before this they had buried two children, and now, four new graves contain the remains of their dearest jewels on earth. The "Sentinel" reports the news of another misfortune which happened on board of the steamer "Lady Elgin." It sailed from the harbor of Milwaukee. The passengers were in good health, and hoped to enjoy much pleasure on the excursion; but the boat sunk on Lake Michigan, and all were drowned. Such calamities at other times and in other countries, have occurred. In 1812, as Napoleon I. waged war against Russia, half a million soldiers marched there, and next spring only twenty thousand returned home, many of them had been killed in battles, but the most by a severe winter. When the emperor came again to Paris, there was hardly a house in the city from which parents or children of the deceased did not come forth in mourning-weeds. How many victims were sacrificed in our late civil war! It is stated that on both sides over one million of men were either killed or wounded. In 1832 and 1833, when the Asiatic cholera paid two visits to the inhabitants of Vienna in Austria, in a few weeks, from thirty thousand to forty thousand of men, women and children perished by its attacks. The hearses moved day and night in the streets. There were, at the funerals, no bells rung, no ceremonies performed which usually take place at the benediction of the dead; they were hurried to the cemeteries where immense ditches were ready in which the coffins were deposited. In some houses, twenty persons died in one day. It was, then, my official duty to see the sick ones,

when they wanted me. But what spectacle was, then, presented to my view? Dying and dead ones in the beds, and on the floor! Here lay an expiring mother in her bed, and her baby was still sucking her breast, and in the joining room, the father was dead. A sick woman embraced and kissed me, when I was sitting at her bed-side, and an hour later she was a corpse. But enough of this sad picture! Let us see what the reasons and designs of Providence are when such calamities visit mortals. Bigots tell us that they are scourges of Heaven to chastise us for the sake of our sins. But why do they hit culprits and innocents? If the father has deserved extinction, why must his child also die? They continue: "God will try us by adversity, and purify and ennoble our hearts." But he knows our hearts anyhow, for if there is a God, he must be all-knowing; and with regard to the purification of the heart, this is a dangerous experiment, for sometimes the poor heart breaks under the rude strokes of cleansing. In short, let us confess the truth: we do not know the designs of the higher powers when they afflict us with such frightful evils. All that we know is the fact that nobody is always happy, that lucky and calamitous events as in Nature, change also in human life. After rain follows sunshine, after night sunrise, after winter spring with its flowers and fruits. Nothing is lost, nothing annihilated in the universe; Nature eternally reiterates her works on her circulating pathway. The drop of rain which falls from the sky and sinks into the ground, is there evaporated and rises again in the form of vapor to the clouds.

But, ladies and gentlemen, nobody, after all, can escape death. As sure as there is an entrance to life, there is also an exit, in due time. None of us is im-

mortal. When Socrates, the wisest and best of the Athenians, was condemned to die by the hemlock, he spoke to his judges: "I am going to suffer death by your order, but Nature condemned me to it from the first moment of my birth." Consequently be not frightened when death raps at your door. That which Nature ordained for all men, cannot be an evil. But still, let us conserve and prolong life by every means. But how many shorten their existence by indulging in foolish passions! The spendthrift squanders his fortune, and when he is reduced to beggary he cuts off the thread of life. The miser delights to count and recount his treasure every day in his subterraneous vault; but one day he forgot to fasten the door, as he went again to his treasury; the lock slips unawares into the latch, and he is caught in his snare. Nobody is around to hear his cries for help, he has to die miserably by hunger and despair. The voluptuary who wastes his physical strength in luxury dwindles down to a skeleton, and decays when his body is still living; the glutton whose goddess is the belly, is tortured and paralyzed by the gout; the drunkard kills himself; and the most suicides are found in his class of sinners.

And now, dear parents of this deceased child, cease crying, and be comforted by the consolation of religion. Your daughter has overcome all suffering, she met an early repose from the injuries of the earthly pilgrimage, enjoys the blessings of eternal rest. She is better off than if she were chained for years to the sickbed, or had for lifetime lost her eye-sight, or had died from torture as so many martyrs who lost their life for truth and innocence. You shared fully her pleasures and sorrows, nursed her tenderly in her disease, instructed and cultivated her mind. You brought forth a mortal child; we

must all, sooner or later, pay our debt to Nature. Remember her good actions, the works of application which she produced, the tenderness with which she loved you, the pleasures she gave you; behold, how she still softly and mildly smiles to you in her picture. You have still other children; fold them so much more affectionately to your arms; they flourish strong and well-shaped; they will requite all your cares and troubles; when you will be loaded with old age and exhausted by the cares of life, they will comfort, support and bless you; you will revive in their forms and filial efforts. Their gratitude will never tire in promoting your welfare. Time, the great healer of all wounds, inflicted by Fate, will also cure the affliction from which you suffer presently.

Dear child, slumber peacefully! You are happy, for you are landed in the haven of eternal rest; you are happier than we, because we do not know, what accidents still will befall us. No day is without vexations. You were a good, loving child, obedient to your parents, kind and obliging to your brothers and sisters, to your playmates, to everybody; therefore you will live forever in their memory. Your thoughts, words and actions were innocent, for that reason no recollection of faults and sins disturbed the last moments of your life. You faded like a flower. Well; then; you have preceded us on the return to our home; we all shall soon follow you. Farewell! Rest yourself forever!

ERRATA.

- Page 20, line 12 above; read offices for officers.
- " 26, " 2 below, read prebendaries.
- " 35, " 8 below, read 1-25th for 1-20th.
- " 45, " 6 above, read pedagogic.
- " 57, " 3 above, read 1877.
- " 74, " 3 above; read protect for protest.
- " 76, " 10 below, read help and save.
- " 79, " 12 above, read Plataeæ.
- " 79, " 9 below read vigorous for ignorant.
- " 80, " 7 above, read to these.
- " 92, " 4 below, read causatson for cansation.
- " 93, " 6 above, read are for is.
- " 98, " 48 below, read Fiske.
- " 98, " 4 below, read in quantity not quality.
- " 159, " 7 below, read nun.
- " 172, " 2 above, read change for charge.
- " 190, " 18 above, read has been.
- " 192, " 4 above, read June for Sune.
- " 194, " 2 below, read heads for hands.
- " 201, " 14 above, read two for toe.
- " 245, " 13 below, read graciously for gratioius.
- " 260, " 17 above, read player for players.
- " 264, " 17 above, read unprecedented.
- " 276, " 9 above, read of for if.
- " " " 10 above, read present.
- " " " 11 above, read liberal.
- " 301, " 11 below, read were for was.



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